August 1967

NAMRATĀ
Theosophy, India, and the West

CHARLES J. SEYMOUR
A Vedantist at Eighty

S. N. L. SHRIVASTAVA
The Philosophy of Rabindranath Tagore: I

SYED VAHIDUDDIN
The Significance of Human Suffering

NEVILLE BRAYBROOKE
Reflections on Once Being Gandhi's Publisher

BOOKS REVIEWED INCLUDE

Mahatma Gandhi: The Last Phase, Vol. 1; *A Survey of Buddhism*; *The Transcendence of the Cave*; *The Śākta Upaniṣads*; *The Faith of Epicurus*; *The Meanings in History*; *Prague—The Grandeur and Mystery of a European Capital*; *Poetic Craft and Principle*

complete CONTENTS within

THE ARYAN PATH

VOLUME XXXVIII - NO. 8

Point out the 'Way'
however dimly and lost among the host —
as does the Evening Star
to those who tread their path in darkness.

Editor:
SOPHIA WAD

NEW EDITIONS OF

BOOKS BY W. Q. JUDGE

May 1966

Vernal Blooms

Theosophical articles on spiritual discipline and occultism — Crown 8vo, 286 pp. Rs. 4.50

1965

Bhagavad-Gita

A rendering from the Sanskrit — Small 4to, 133 pp. Rs. 2.50

Notes on the Bhagavad-Gita

(completed by ROBERT CROSBIE) — Small 4to, 237 pp. Rs. 3.25

The Yoga Aphorisms of Patanjali

An interpretation—by translation and commentary — Small 4to, 74 pp. Rs. 2.00

PUBLISHERS: Theosophy Company (India) Pvt. Ltd.
Theosophy Hall, 40 New Marine Lines, Bombay 1

THE INDIAN P.E.N.

Editor: SOPHIA WADIA

TO SPREAD APPRECIATION OF LITERARY ACHIEVEMENTS AND DEVELOPMENTS IN THE VARIOUS LINGUISTIC AREAS OF INDIA

ANNUAL SUBSCRIPTION:
India Rs. 7·00, Foreign 8*s*. or $2.00
post free

THE P.E.N. ALL-INDIA CENTRE

40 NEW MARINE LINES
BOMBAY 1

THE ARYAN PATH

Editor: SOPHIA WADIA
Assistant Editor: Rameshchandra Sirkar

CONTRIBUTIONS

The Editor is responsible for unsigned contributions only and is not necessarily in agreement with the views of the contributors, to whom free expression of opinion is given

SUBSCRIPTIONS

THE ARYAN PATH is published monthly. Subscriptions are annual, but may begin with any desired month. Orders, accompanied by the appropriate remittance, should be sent to the Editorial and Business Office, Bombay, or the London Office

RATES

	Single Copy	Annual Subscription
INDIA	Re. 1.25	Rs. 12.00
EUROPE	1*s.* 9*d.*	18*s.* (or equivalent)
THE AMERICAS	50 cents	$5.00 (or equivalent)

OFFICES

EDITORIAL & BUSINESS OFFICE	Theosophy Hall, 40 New Marine Lines Bombay 1
LONDON OFFICE	62 Queen's Gardens, London W. 2

Available in the U.S.A. from Eastern News Distributors 155, West 15th Street, New York, N.Y. 10011, U.S.A.

THE ARYAN PATH : VOL. XXXVIII · NO. 8

August 1967

NAMRATĀ	Theosophy, India, and the West	337
CHARLES J. SEYMOUR	A Vedantist at Eighty	341
...	*Studies in Comparative Religion*	348
S. N. L. SHRIVASTAVA	The Philosophy of Rabindranath Tagore : I	349
RAYAPATI J. P. RAO	Vedantic Parallels in Whitman's Thought and Art : II	353
ALAROC	Value (Poem)	357
DAVID C. SHAW	Gerald Massey—Theosophy and Philosophy	358
ALUN LLEWELLYN	Conscious Creation	363
SYED VAHIDUDDIN	The Significance of Human Suffering	366
HERBERT BLUEN	Robin (Poem)	369
NEVILLE BRAYBROOKE	Reflections on Once Being Gandhi's Publisher	370
	NEW BOOKS AND OLD	
K. SAMPATHGIRI RAO	The Last Phase of Gandhiji's Life	373
	and reviews by	
	B. V. NARAYANA REDDY, R. F. RATTRAY, K. E. PARTHASARATHY, SHAKUNTALA N. GAYATONDE, A. A. LONG, N. A. NIKAM, JAMES L. HENDERSON, E. WHITE, HOWARD SERGEANT, AND BRIAN G. COOPER	374
BALDOON DHINGRA	Leaves from a Paris Diary	380
	CORRESPONDENCE	
BRIAN G. COOPER	A Letter from Rumania	382
	ENDS AND SAYINGS	384
VIVIAN WORTHINGTON	Infinitely Old (Poem)	386

THE ARYAN PATH

Point out the "Way" — however dimly, and
lost among the host — as does the evening star
to those who tread their path in darkness.

— *The Voice of the Silence*

VOL. XXXVIII AUGUST 1967 No. 8

Theosophy, India, and the West

The key to all our successes is in our recognition of the fact of the Higher Self — colourless, cosmopolitan, unsectarian, sexless, unworldly, altruistic — and the doing of our work on that basis.

—H. P. BLAVATSKY

This (Theosophical) Movement has, among others, an object which should be borne in mind. It is the union of the West with the East, the revival in the East of those greatnesses which once were hers, the development in the West of that Occultism which is appropriate for it, so that it may, in its turn, hold out a helping hand to those of older blood who may have become fixed in one idea, or degraded in spirituality.

—W. Q. JUDGE

The better mind of the world desires today not absolutely independent States warring one against another but a federation of friendly independent States. The consummation of that event may be far off. I want to make no grand claim for our country. But I see nothing grand or impossible about our expressing our readiness for universal interdependence rather than independence. I desire the ability to be totally independent without asserting the independence.

My notion of *Purna* Swaraj is not isolated independence but healthy and dignified interdependence. My nationalism, fierce though it is, is not exclusive, not designed to harm any nation or individual ... .

Through Swaraj we would serve the whole world.

I would like to see India free and strong so that she may offer herself as a willing and pure sacrifice for the betterment of the world. The individual, being pure, sacrifices himself for the family, the latter for the village, the village for the district, the district for the province, the province for the nation, the nation for all.

—MAHATMA GANDHI

True unity is a condition of the heart. It grows as a seed in those who labour impersonally for mankind, without thought of self.

—U.L.T. Letter
21–25 June 1967

AS THE UNIVERSAL WHEEL OF TIME moves on, each of its revolutions brings back special dates, yearly anniversary days within the circle of Time Eternal. Such cyclic points link the past to the future in the present and invite us to reflection. They are powerful reminders and if rightly utilized can act as great binding forces, uniting men and women across the barriers of time and space. Such an opportunity for reflection will come to our India on the 15th of August, when all her people will celebrate Independence Day. This national festival should unite us all and remind us that all of us, whether adopted or born of her blood, are her sons and daughters, the children of one Mother — old Aryavarta. It is an occasion for a dispassionate evaluation of our achievements and our failures since the attainment of our Independence in 1947 and brings us an opportunity to renew our determination to serve the nation and the world. May we enhance our efforts towards national integration and, remembering we have a common Mother, act accordingly!

A few days prior to the 15th of August, there is another anniversary day, the birthday of H. P. Blavatsky. Madame Blavatsky was born in 1831, at midnight hour between the 11th and the 12th of August, and there are hundreds, nay, thousands, throughout the world who will remember her with devotion and gratitude. Her mission was the spiritual elevation of mankind and therefore transcends national patriotism and reminds us that "above all nations is humanity." In her self-sacrificing service of all peoples, everywhere and without distinction of race, colour, creed, sex, condition, or organization, she gave to India a special place; not arbitrarily, not out of mere personal predilection or favouritism, but because India has her own *dharma* or duty to the world at large.

Thus it is that H. P. Blavatsky's natal anniversary preceding by only a few days India's Independence Day provides an opportunity to recall briefly the relationship between the two and the position accorded to India in the Theosophical Movement.

The Theosophical Society was started in the West, in New York City, in the year 1875, on the 17th of November. Only a few years later, Madame Blavatsky, accompanied by Colonel Henry S. Olcott, came to India, arriving in Bombay in February 1879. To her it was returning Home, for she had been in India before. She was received and welcomed by the intelligentsia and in spite of heavy odds soon established a centre

of work. In India the second of the Three Objects of the Theosophical Society was the open door and made the strongest appeal. That object is:

> To promote the study of Aryan and other Scriptures of the World's religions and sciences, and to vindicate the importance of old Asiatic literature, namely of the Brahmanical, Buddhist and Zoroastrian philosophies.

This Second Object makes clear at once how important, nay essential, was the establishment of a public centre of Theosophical education in India. For where except in India could the old traditions and the ancient scriptures be found? The pages of *The Theosophist,* the monthly journal started by H. P. Blavatsky, from 1879 to 1885, when she left India, bear witness to her work of promoting Brotherhood through the comparative study of India's religions, the revival of an appreciation of her metaphysical and philosophical heritage, the integration of her people on the basis of the Perennial Philosophy. By educating India and reawakening in her youth a true appraisement of the eternal values, the world at large would be benefited. Through the regeneration of India, the East and the West could be brought to understand each other. Thus did H. P. Blavatsky and the present Theosophical Movement anticipate by several decades the work of UNESCO in its major East and West project. In India, Madame Blavatsky believed, lay hidden the key to the unity of the whole world.

But H. P. Blavatsky's influence was not restricted to the fields of religion, mysticism, and philosophy. Her wisdom and her insight enabled her and her associates and supporters to take their legitimate place in Indian affairs. The impact of her dynamism can be traced in the freedom struggle, in the reformation of society, as well as in the cultural renaissance that followed her arrival in India and in the work of many who derived their inspiration from her labours.

Her work demonstrated that the forces which unite are of the Spirit. She showed that true culture is a uniting power and that the culture of any nation flowers on the tree of nobility and generosity, while its roots are in the hard soil of the past. Thus the past *is* important; it must be known, and its merits and demerits correctly estimated.

India's past is enshrined in the *Ṛgveda* and the Upaniṣads, in the *Bhagavad-Gītā* and the *Viveka-Cūḍāmaṇi,* in the doctrine of Lord Buddha, the teachings of Zarathushtra, and the mystic songs of the Sufis. That past constitutes our spiritual heritage, and its study will widen our mental horizon and deepen our heart perception and enable us to recognize that all men are Brothers. It is not India's exclusively; we hold it in

trust for all peoples of all lands. Ours the task of sharing it with the whole of our human family in all humility and uttermost unselfishness.

But let us recall H. P. Blavatsky's own words which embody her expectations of India, the Custodian of the Ancient Wisdom for this cycle of human evolution. She wrote in 1889 of the original Theosophical Society:

> Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers; and will open the way to the practical realization of the Brotherhood of all men. Through its teachings, through the philosophy which it has rendered accessible and intelligible to the modern mind, the West will learn to understand and appreciate the East at its true value.

And in April 1891 in a letter from London to the American Theosophists:

> Here, as with you, attempts are being successfully made to bring to bear the influence of Hindu on English thought, and many of our Hindu brethren are now writing for *Lucifer* short and clear papers on Indian philosophies. As it is one of the tasks of the T.S. to draw together the East and the West, so that each may supply the qualities lacking in the other and develop more fraternal feelings among nations so various, this literary intercourse will, I hope, prove of utmost service in Aryanizing Western thought.

And finally, this cry from her Soul:

> India — on that country I call the blessings of my heart. All my love and aspirations belong to my beloved brothers, the Sons of old Aryavarta —the Motherland of my Master.

May we all prove worthy of our Teacher's love and blessings.

NAMRATĀ

CHARLES J. SEYMOUR

A Vedantist at Eighty

[Last month we had to announce the passing away of our old friend and valued contributor, the late Mr. Charles J. Seymour. As it happened his last MS., still with us at the time of his death, was this testament of faith. We publish it as a tribute to his memory.—ED.]

> I remember, I remember, the house where I was born,
> The little window where the sun came peeping in at morn.

I, TOO, with Thomas Hood, remember the house where I was born, and lived until well into the "noticing" age. A tall, grim, overcrowded tenement dwelling in London's slumland, into the windows of which — at least the windows of the back rooms our family occupied — the sun, unlike the poet's sun, had no chance to peep; it could only filter through now and then to the littered yard down below.

Some further personal particulars will have to be mentioned. I regret this, but it is unavoidable for the purpose of this article, which is to show how, in the circumstances indicated above, and some to be described, Vedanta came to me.

My father was a workman, poorly paid even for those days, and we always had to manage as best we could on a shoestring, as the modern saying goes. When the time came for me to start school I was sent to the local Primary, but, the money troubles at home having meanwhile worsened, I had to leave when just turned thirteen to earn something. With my three-R's "education" it was necessary to take the first job that offered, which was running errands for a City firm. The wage of seven shillings a week was something, and my mother's quite fervent "It's a godsend" made me happy as I trudged around with parcels ten hours a day over a six-day week.

By my mid-twenties I had reached a post of some responsibility, and this enabled us, among other things, to quit the tenement and take a decent small house elsewhere. And here, in the relative peace and quiet, I was able to attempt something that had been in my mind since my schooldays. I had become acutely aware of my lack of education, and, through one or two interesting people I had met, of my general cultural deficiencies; and now I meant to remedy some of that ignorance by means of a self-planned course of evening study, and began with the standard novelists, essayists, dramatists, and poets, both British and foreign (the latter in translation, needless to say), as their names had got through to me. I read steadily for two years or more, and then, feeling that I had

become a reasonably literate person, I decided to take on "something tougher" and chose philosophy, theology, and science. In philosophy it seemed desirable, as a beginning, in the limited time at my disposal, to omit the ancient classical thinkers and to commence with the moderns from Descartes onwards. With these three lines of investigation I persevered for many months, and found, it is to be feared, that I tired rather quickly of theology, through a feeling that all too often it seemed to drive what appeared to be fairly simple issues into unintelligible complexity. Several departments of science attracted me, but philosophy held me, and in time it became, apart from my business life, my principal preoccupation. Here I laboured long and hard to try to understand and to focus the respective ideas and systems of my mentors. Yet even so it seemed that I could not light upon something that, apparently, I sought. I could not clarify what this "something" was, but I knew only that I remained unserved and unsatisfied, and from time to time would put aside a volume and — with knitted brows, no doubt — say: "All this is superb intellectual virtuosity, to be sure, but for me at least it seems in some way to 'evade the issue.' "

Time passed and I reached the age of forty without having "reached my goal" — whatever that goal might be — meanwhile, owing to increasing work-pressures and responsibilities, having done little in the way of serious reading for another period.

Then one day I came upon this in an essay by Schopenhauer:

> From every sentence of the Upanishads deep, original, and sublime thoughts arise ... . The Vedanta is destined sooner or later to become the faith of the people.

"The Upanishads?" "Vedanta?" I had met both terms before and I knew that they denoted a system of Indian thought, but had not examined this. Schopenhauer's high eulogy, however, was not to be disregarded and soon I was poring over a translation of the Upanishads, in three volumes. It must be confessed that I found them difficult reading — the mode of expression, the leisureliness, being so new and seeming so strange by contrast with the logical close reasoning offered by the Western thinkers. I halted the study awhile — and then occurred one of those incidents which at the time seem to be "just coincidences" but which one feels later may not have been such.

A neighbour, but almost a stranger, greeted me outdoors and said: "A friend of mine abroad has sent me these. They are not really my line of country, but I happen to have heard that you do a good deal of reading and thought they might interest you." He held out a couple of magazines,

which I saw at a glance had been published in India but printed in English. And, turning the pages forthwith, I found that each issue contained an article on Vedanta.

I replied — showing probably a somewhat startled reaction — that I most certainly should be interested, whereupon he added that he had "more of the same at home" if I cared to have them. Accepting this friendly offer, I went back with him then and there to his house, and he handed me the further numbers — six — and five of them each included a similar discourse on Vedanta.

I read all seven contributions at a sitting the same night, and astonishingly — surely the word is fitting — together they provided precisely and exactly what I needed — a statement and elucidation of Vedanta in clear-cut language. Indeed a masterly exposition, and as I read quickly it seemed like a revolving beacon on a tower flashing on the printed pages of the Upanishads and lighting up their meanings. And as the "beam" shone I knew, utterly beyond question, that, for me, these Vedanta doctrines were truths. And I knew also, with no less complete conviction, that these were not new truths to me: *that I knew them already,* and, what was more, that in the hinterland of myself, as it were, *I had always known them.* And this, I now understood, was the explanation of why I had been "held" by philosophy: I had sought these truths there, in my reading, without conscious awareness of what impelled me to go on.

I sat a long time thinking over the wonder of the experience, and presently realized that it was the doctrine of *Maya* that had had the strongest and most immediate impact, for it had flashed upon something that had troubled me for many years. I had felt myself to be — I believe the feeling dated from my earliest years — in some way a sort of "rebel" in the world, not in the sense of rebellion against the world's social or political set-up (although truly this could often be looked at askance, upon its own level) but against — how can it be put? — against something at the very core of life as it is generally lived. There was something non-understanding, something misleading, somewhere. Again and again, even at the height of my exertions in the City (or perhaps particularly then) I had been puzzled and disturbed by this feeling and had often asked myself: "Why do I have this kind of outlook? What is wrong? Is the fault in myself that I should not accept life as it is generally lived, in the same taken-for-granted way in which the generality of people apparently accept it?"

Now Vedanta spoke. That sense of unease had a foundation: the questioning had been valid. Men in general, the *Maya* doctrine showed, believe themselves to be *other than they truly are.* That was what had been

"flagged" to me, so to say, from my Unconscious. Men believe themselves to be, they identify themselves crucially and powerfully with, their minds, and so inhibit what they indeed are: the Self, which is the shining-forth from the SELF — *Brahman,* God, the one Infinite Spirit, or Being, without a second. So, believing themselves to be their minds, men necessarily act, in their relationship with one another, in ways that must always produce results which are *shadow-real* only. That had been the understanding I sought. *Shadow-reality* is a seems-so that deceives itself by thinking that it is unquestionably the real, whereas it is but a relative reality, valid only for life's time and purposes, therefore not the Ultimate. I had unconsciously striven to find that Ultimate, an abiding basis of life behind its flux and inconclusiveness. Knowledge of the truth concerning ourselves reversed the inner pressures, gave me a great sense of release, the sense of a thicket having been cleared, a profound sense of *homecoming.* Only when the actuality of the Self is consciously realized can man free himself from false relationships, disappointment of his hopes, and heartache.

The illumination of the *Maya* teaching gave one a vivid sense of emerging from a sea of ceaseless ebb and flow and reaching a steadfast rock.

As I reflected upon this anchorage at last, I thought at first how strange it was that men should have trafficked with one another so many, many years and should still misconceive what they fundamentally and truly are. Then I saw that the explanation of this is fairly simple. Man's mind has become a mechanism of response to his natural, external *milieu.* Shaped preponderantly as a tool for this world, it necessarily holds an enormous accumulation of instincts, impressions, tendencies — *sanskaras,* in Vedanta terms — which, lying deep in the unconscious as they do, determine our thoughts and behaviour. These compulsions being so hidden, the "accumulated-imprint" mind is accepted without question as the man — a self-deception which accounts for the structure of our society, for the facts of history, the rivalries and feuds, the disharmonies, the mistrusts, the setting-up and overthrow of kings, the enslavements, the wars, the all-too-abundant examples of man's cruel inhumanity to man. Our passions and excitations constitute the bits of coloured glass in a kaleidoscope. They remain of the same nature, only changing their groupings ceaselessly under the hand of time, all the patterns being strictly determined by the fact that the "pieces" (our passions, excitations) are held captive within the kaleidoscope — held so because of men's self-convinced, self-deceiving belief that they are indeed free. Man has free will, but not in the ego-self that is a *Maya* manifestation: he has it only in the Self which transcends *Maya.*

An ancient Chinese saying comes to mind: "To live in interesting times is one of the direst fates of man" — a statement devoid of sense until one has seen through the "charms," the fleeting "one-thrill-and-adventure-after-another" satisfaction of *Maya*.

The strength of the conviction that I already knew "and had always known" the Vedanta truths, below (or it may be truer to say above) the level of consciousness, was very great. Whereas in all my other studies of systems of thought and belief I had found myself still questioning and without that feeling of "homecoming" which obviously I was being driven to find — although the "cosmic religion" concept of Spinoza had remained in my thoughts for some time — with Vedanta, as I have recorded, there was instant acceptance: this, beyond doubt, had been the object of my quest. It had not been a case of *introduction* to a teaching, but of immediate *recognition*. I considered closely the possible *whence* of this pre-knowledge. How had it come about? Plainly it had not been implanted in my mind in my early years by my parents, relatives, or other persons: there had been no metaphysical or mystical influences. I felt that this question was more than a personal one. If indeed my "background self" had "always known," it seemed that I must have brought the knowledge with me. If this were so, then there had been a previous existence. Belief in a previous existence meant acceptance of the postulate of Reincarnation. That postulate is a logical outcome of Vedanta thought; for, after the dissolution of the body, the natural man's never-doubting image of himself as the ego-self would draw him back — thrust him back — to the sphere — this world — where alone its "writ" runs. He would perforce return again and again until the ego-self had been informed of its illusory nature by the Self. On meditation upon whether I had indeed possessed pre-natal knowledge — that is on the question of pre-existence — my mind dwelt upon a remembered passage in the New Testament:

> And as Jesus passed by, he saw a man which was blind by birth. And his disciples asked him, saying: Master, who did sin, this man, or his parents, that he was born blind? Jesus answered neither hath this man sinned, nor his parents, but that the works of God should be made manifest in him. (JOHN, IX. 1-3)

Jesus' acceptance of the question in the form in which it was put shows that he regarded it as a natural one to ask — that is, that it might indeed have been that the man's blindness had resulted from pre-natal sinning — but made it clear that there was another cause in this case.

One could only read the passage as indicating that pre-existence, Reincarnation, was a familiar and acknowledged doctrine in those days.

The central teaching of Vedanta, around which all else falls into

place, is Monism, that mighty concept of the One Infinite Spirit, the Supreme Consciousness, the All. This central doctrine is clearly defined in Advaita, and, I found, was finely and powerfully expressed in one of the essays from India in this manner: "You have within your *Self* the planes, the planets, and the entire universe, but you do not know it. They are within you, but you do not see them there, for you see only *without* and not the Real Self within."

Plainly this central theme should have come first in a prepared statement of Vedanta truths, but, as will have been seen, I had been under stress to resolve, before all else, a personal perplexity — the one concerning the true nature of "life as it is generally lived."

Afterwards all my attention was given to the full implications of Monism, for myself as for others, and presently all my besetting theological confusions and gropings were dispelled and swept away. The assurance that *Brahman,* God, is not remote, "out there," as Dualism has it, but is within us, within all creatures, all things, for ourselves "nearer than sight or breathing, closer than hands or feet," was what I had striven for — unconsciously. We did not need to search for a distant Deity and then hoping we had found him, to petition him for succour, for his pardon and forgiveness of our sins: we had to look within, to travel back, as it were, from the ego-self, the self of everyday experience, to the Self, which is an emanation from the SELF, the One. Vedanta shows that there is not a "hope" of finding God, but the certainty that he is "here," ever-present. Dualism, I saw, with its gospel of a Supreme Being far off, in the vastness of the heavens, sets up in men feelings of isolation, of being forsaken, and accounts so much for the widely-deplored "gulf that exists between men and the Church." That insistence upon a God who looks down sorrowfully and reproachfully upon a sinful world has surely caused many men to feel within themselves that they are being misled and to throw away all religion, when what they are really rejecting and repudiating are the devitalizing declarations of the organized institutional religions. Vedanta Monism casts out all the vitiations and, indeed, the fear-complexes to which a narrow orthodoxy gives rise: it shows that "sin" exists in the world only because of our ego-blindness, our ignorance (*avidya*) of our true nature. True religion, true spirituality, can come only by our realizing, and acting through, that true nature, the Self which mirrors the SELF. For the Vedantist, religion is not something that has to be acquired: it is something that is necessarily basic to and operative in his life: his knowledge of Oneness permeates and directs without effort all that he thinks and does. In his approach to his fellow men he does not experience the conceptual difficulty, which Dualism presents, of loving

the cruel and evil man. For the evil man is not "other" but is another aspect of one's own Self, a soul who has become enmeshed in *Maya,* the "shadow-real." There cannot be hate for the "bad man," but only compassion and an effort to help him to reach his Source.

I believe it will be, as the German philosopher said, that sooner or later Vedanta will become "the faith of the people."

It is a faith that is likely to attract specially, perhaps, the many among us in this day and age who, while inwardly desiring one, can accept no creed which they feel cannot be reconciled with, which appears to be at variance with, current "findings" in the field of natural and social science. These could be drawn to Vedanta on their learning that its doctrines, in their fullest reach — that is, as formulated in the Vedas the Upanishads, and the *Bhagavad-Gita* — besides being a religion and a philosophy, also anticipate and tentatively propound much modern scientific thought in its essence. For example, the disciplines of *Jnana Yoga* are rooted in a scientific outlook; the disciplines of *Raja Yoga* propound a subtle psychology; while those of *Karma Yoga* show the right approach to social ethical problems. The story of human life is the story of the inception and development of individual egos, which have been necessary to the creation and establishment of self-conscious personality. But at a certain point in development this ego can be seen for what it is — a tool for life's purposes which has no authenticity outside the run of those purposes. As I see it, we have attained a stage of intelligence and self-knowledge sufficient to enable us to say to our imprint-structured mind: "*Neti, neti* — not that, not that. You have been in control long enough. Now I control you completely and you must do the bidding of my comprehending, witness Self." The mind can then be used to overcome the limitations set up by its own movement.

I have had to keep back till now a matter which is of importance to many Western people. In the early days of my Vedanta study, when I spoke of it to friends I was sometimes — indeed often — met with the comment: "This, I see, is now your religion. For myself I seek no other or better religion than Christianity." I saw that I had done badly when making my statement to the friend and I would then emphasize that this was not a case of "either-or" but that Vedanta, so far from "denying" or excluding Christianity, necessarily embraces and rejoices in it as it no less necessarily does in Islam, Buddhism, and all other of the noble faiths that have inspired and uplifted mankind — in their pure forms as imparted by their founders. For if ordinary men reflect, however faintly, the One Infinite Spirit that they are, those prophets and world teachers were supreme manifestations of that One, the sign and signal of what every

man may become, by disavowal of the lower, and the enthronement of the higher, Self. Every true spiritual guide points to the path, the way, by which man may leave his earthbound state and attain the bliss of Realization.

Thus my pilgrimage up to the age of eighty. Whatever feebleness or infirmity of mind and body such years as may remain to me may bring, nothing can dim the vision splendid that, through Vedanta, has been vouchsafed to me. It is indeed true, as one of our Vedanta awakeners has said: "If you grasp only a portion of what I call the higher truth, it will bring down heaven into your heart."

CHARLES J. SEYMOUR

Studies in Comparative Religion

THE first number (Winter 1967) of the new quarterly, *Studies in Comparative Religion,* is a transformation of the journal *Tomorrow,* with a convenient smaller format, but covering, broadly speaking, much of the same ground of "Metaphysics, Cosmology, Tradition, and Symbolism." The Editor, F. Clive-Ross, writes of it as being

> devoted to the exposition of the teachings, spiritual methods, symbolism, and other facets of the religious traditions of the world, together with the traditional arts and sciences which have sprung from those religions.

Unsectarian, it stresses the "common spirit underlying the various religious forms," and aims at presenting accurate information about the great religions, so as to aid mutual understanding.

Contributions by such writers as Frithjof Schuon, Dom Aelred Graham, Marco Pallis, and Réné Guenon, and translations from Shaik Al-Arabi Ad-Darqawi, introduced by Martin Lings, indicate the quality of the first number. Book reviews and correspondence complete it. In view of the growing tolerance of, and, in many places, keen interest in, the different world religions, and the willingness for inter-religious dialogue, this small publication should fulfil a useful and stimulating function.

S. N. L. SHRIVASTAVA

The Philosophy of Rabindranath Tagore

[Dr. S. N. L. Shrivastava, Head of the Department of Philosophy, Vikram University, Ujjain, is an old friend who has often written for us on philosophic topics. We are glad to publish his study of the philosophy of Rabindranath Tagore, whose death anniversary falls this month. This first part outlines Tagore's approach to the Upaniṣadic concepts of *Brahman* and *Ānanda* and how these led Tagore to his view of the meaning of creation. The second part, which will deal with Tagore's view of man and his destiny, will appear next month.—ED.]

I

IN THIS ESSAY I propose to give a brief general outline of the philosophy of Rabindranath Tagore, his world-view (*Weltanschauung*), the meaning he gave to life and existence, to God and the universe, and to man — his vocation and destiny, his conception of religion, and his solution of the baffling problem of evil. That Rabindranath, a poet though he primarily and essentially was, had none the less a definite and clearly conceived philosophy of life and existence, no student of his works can deny. His works like *Man, The Religion of Man, Śādhanā,* and *Personality* are philosophical *pur sang* and give us a clear and complete philosophy, cogently thought out and finely expressed.

The philosophy of Rabindranath Tagore is the outcome of his profound meditations on the Upaniṣads, his penetrating knowledge of modern sciences, his deep acquaintance with the mystical thought of the great medieval mystics of India such as Kabir, Dadu, Ravidas, Nanak, etc., and his own deep and intense mystical experiences. The Upaniṣads constitute the main source of Tagore's inspiration. They have, however, been interpreted in different ways by the different Vedāntic teachers of India and it was fortunate that Rabindranath did not come to the Upaniṣads prepossessed by any of scholastic orthodox tenets of Vedānta. Be it remembered, indeed, that orthodoxy in any shape or form never touched him. He was born in an atmosphere of perfect freedom of thought, nay, in an atmosphere of revolutionary thinking.

"I was born and brought up in an atmosphere of the confluence of three movements, all of which were revolutionary," says Tagore.[1] The three movements mentioned by him are: (1) the religious, led by Raja Rammohan Ray, who "tried to reopen the channel of spiritual life which had been obstructed for many years by the sands and debris of creeds that were formal and materialistic, fixed in external practices lacking spiritual

[1] Vide "The Religion of an Artist" contributed to *Contemporary Indian Philosophy*.

significance"; (2) the literary movement pioneered by Bankim Chandra Chatterji, who rescued literature from its oppression by "a rigid rhetoric that choked its life and loaded it with ornaments that became its fetters"; and (3) the national movement, not yet fully political, which "began to give voice to the mind of our people trying to assert their own personality."

Now, coming to the essential core of Tagore's philosophy, we find him accepting the central Upaniṣadic teaching that *Brahman,* the Infinite Spirit, is the source, sustenance, and ground of the dissolution of the universe. This, of course, is the commonly accepted principle of all the Vedāntic teachers and the followers of the Upaniṣads. Differences between them arise in construing the essential nature of *Brahman* and in conceiving Its relation to the manifested universe. For Tagore the essential nature of *Brahman* is *Ānanda,* Joy or Bliss. In *Ānanda* Tagore finds the root and the *raison d'être* of the manifested universe. Tagore's *mahāvākya* in the Upaniṣads is: *Ānandāddhyeva khalvimāni bhūtāni jāyante, ānandena jātāni jīvanti, ānandam prayantya abhisaṁviśanti* (From joy does spring all this creation, by joy is it sustained, towards joy does it progress, and into joy does it enter on dissolution). *Ānanda* is the key idea, the central category, the keystone in the arch, of Tagore's philosophy of life and existence. Frequently and approvingly he cites in his writings the Upaniṣadic saying: *ko hyevānyāt kaḥ prāṇyāt yadeṣa ākāśa ānando na syāt* (Who would have lived, who breathed, were it not for this ether of joy everywhere?) The impulse behind this cosmic creation, as behind all aesthetic creation — Tagore frequently points out the likeness of the two — is the joy of the creator. From the acceptance of the central position that the source of the universe, *Brahman,* is essentially of the nature of *Ānanda,* the Infinite Spirit of Joy and Love, Tagore deduces the following necessary principles or corollaries, with regard to creation.

(1) That creation has not its source in necessity or compulsion; it is the play of His boundless joy.

(2) But creation itself is a necessity, an inevitability. Joy *must* express itself; it cannot remain self-closed to itself.

(3) Creation is God's self-imposed limitation on Himself, a self-imposed bondage, a self-sacrifice whose only explanation is Love.

(4) Creation is a perpetual renewal of itself, not the mere echo of a song sung once for all. Beautifully Rabindranath conveys this idea in the following words:

> Every note of the song of creation comes fresh from his voice. The universe is not a mere echo, reverberating from sky to sky, like a homeless wanderer — the echo of an old song sung once for all in the dim begin-

ning of things and then left orphaned. Every moment it comes from the heart of the master, it is breathed in his breath ... . Hence the surprise of endless variations, the advent of the unaccountable, the ceaseless procession of individuals, each of whom is without a parallel in creation. As at the first so to the last, the beginning never ends — the world is ever old and ever new.[2]

(5) Creation is all joy.

And joy is everywhere; it is in the earth's green covering of grass; in the blue serenity of the sky; in the reckless exuberance of spring; in the severe abstinence of grey winter; in the living flesh that animates our bodily frame; in the perfect poise of the human figure, noble and upright; in living; in the exercise of all our powers; in the acquisition of knowledge; in fighting evils; in dying for gains we never can share.[3]

(6) Lastly, creation, because it is an expression, a concretization or objectification of the Spirit which is Joy and Love, does for that very reason become subjected to the necessity of law, becomes law-bound. Spirit which is pure freedom when formless (*amūrta*), when it becomes objectified in forms (*mūrta*), accepts the governance of law; Love, in action, imposes bonds on itself. The Infinite Joy realizes Itself in the law-governed forms of the universe. All expression must obey law. Aesthetic creation also, Rabindranath said, if it be truly aesthetic, will express the essential harmony of spirit, will be sustained by a great ideal, and will not be just anything grotesque and erratic. Our ancient Upaniṣadic sages had an equal insight into the nature of the Supreme Spirit as *Ānanda* and into its objectification in a law-bound universe. If, on the one hand, they sang that all things are born out of Joy; on the other, they were impressed by the inexorability of the laws of nature and said: "Fire burns for fear of Him (i.e., by His law); the sun shines for fear of Him; and for fear of Him the wind, the clouds, and death perform their offices" — *bhayādasya agnistapati bhayāttapati sūryaḥ; bhayādindraśca vāyuśca mṛtyurdhāvati pañcamaḥ.* Thus Tagore, in his philosophy, happily reconciles freedom and bondage, love and law. There is nothing enigmatic in the self-imposed bondage of the Free.

Tagore's philosophy explains creation and does not explain it away. Those who do not feel very happy about theories which altogether nonsuit the reality of the manifested universe will heartily welcome Tagore's explanation of the world-process as a revelation of the irrepressible, infinite Joy of *Brahman*. Tagore's philosophy is a departure from the extreme and uncompromising Advaitic position; such as that of Gauḍapāda, who dismisses creation as the sheerest illusion. Gauḍapāda, as is

[2] *Sādhanā*, p. 89 [3] *Ibid.*, p. 116

well known, advocated the theory known as *Ajātavāda* — the theory that there never is any creation. "Why should God create?" he argues. What desire can He, the self-sufficient and all-perfect Being, have — *āptakāmasya kā spṛhā*? Well, desire in the sense of wanting to get something which one has not got, God need not have. But if He in His essential nature is *Ānanda,* Infinite Joy, He cannot, in the very nature of the case, be bereft of the urge to create out of the sheer joy of creating. In joy the question "Why?" has its final answer. Creation is the self-revealing of the *Ānanda* of *Brahman.* God, for Rabindranath, is no thin abstraction of a bare identity, the One which denies all multiplicity, but the One perpetually pouring Himself out in a multiplicity of forms, the ever-active world-maker, the *Viśvakarmā* seated in the heart of all beings — *eṣa devo viśvakarmā mahātmā sadā janānām hṛdaye sanniviṣṭaḥ* and *ekam rūpam bahudhā yaḥ karoti,* as the Upaniṣads say. For Tagore there is nothing self-contradictory or irreconcilable in the One self-differentiating itself into the Many, the Eternal and the Formless issuing itself into a multiplicity of evanescent forms. Rather the evanescent forms serve the purpose and fulfil the plan of the Eternal Formless:

> Every vessel of form the Formless fills with Himself, and in their beauty He gains them in return. With His love the passionless fulfils every devoted heart and sees it a-dance, and there love streams back to the Colourless, variegated with the tints of each ... . If anyone should object that evanescent Form is not worthy to represent the Eternal, Dadu would answer that just because Form is fleeting ... it is a help, not a hindrance, to His worship. The call of beauty tells of the Unthinkable, towards whom it lies.[4]

Like Plato Tagore held that from contemplation of beautiful forms we come to the awareness of the Imperishable Beauty which is indistinguishable from Truth. Śaṁkara has also said:

> *Yadā hi nāma-rūpe na vyākriyete tadā'sya ātmano nirupādhikam rūpam prajñānaghanākhyam na pratikhyāyeta. Yadā punaḥ kāryakāraṇātmanā nāma-rūpe vyakṛte bhavatastadā asya rūpam pratikhyāyeta.*
>
> (If names-and-forms (*nāma-rūpe*) were not manifested, Brahman's unconditioned nature as a homogeneous mass of consciousness would not have been revealed. When, however, names-and-forms are manifested in the world of causes and effects, Its nature stands revealed.)[5]

S. N. L. SHRIVASTAVA

(*To be concluded*)

---

[4] *Religion of Man,* Appendix III ("Dadu and the Mystery of Form"), p. 230

[5] SAMKARA: *Bṛ. Bhā.,* II.5.19

RAYAPATI J. P. RAO

Vedantic Parallels in Whitman's Thought and Art

[Shri Rayapati J. P. Rao is now a post-graduate student in English at the Pennsylvania University. He is preparing a doctoral thesis on "Early American Interest in Vedic Literature." This is the second and concluding part of his interesting essay.—ED.]

II

THE DOCTRINE OF *Maya* has been generally misunderstood by Western scholars, particularly because it was hastily translated into English with the inadequate word "illusion." Malcolm Cowley is evidently misled when he says: "He [Whitman] did not believe that the whole world of the senses, of desires, of birth and death, was only *maya,* illusion ... ."[37] Dr. Chari points out correctly, "*maya* is not illusionism."[38] Again, "The doctrine of *maya* does not make out that the world is non-existent, that it is an unreal world and the individual psychological selves are absolutely false."[39] Then he goes on to explain, "What is denied is not the reality of the world but its ultimacy."[40] According to this interpretation the physical world is unreal in so far as it is considered ultimate by man and therefore necessarily separate from the eternal *Brahman.*

Whitman realizes that it is not the outward appearances of objects but the essential soul, or the *Brahman,* that counts. So he says, "Only the kernel of every object nourishes," and asks:

> Where is he who tears off the husks for you and me?
> Where is he that undoes stratagems and envelopes for you and me?[41]

In his reference to "the kernel of objects" he is reiterating his unified outlook on the physical and the metaphysical world. To hold such an outlook is to rend the veil of *maya.* Therefore, also, he is able to sing: "And if the body were not the soul, what is the soul?"[42]

Dr. Chari also points out that evil belongs to the phenomenal world of *maya.* When a man attains the knowledge of *Brahman* and gains the unified vision or the *advaitic* outlook, he stands above the distinctions of good and evil.[43] Whitman displays a similar outlook when he sings:

> What blurt is this about virtue and vice?
> Evil propels me and reform of evil propels me, I stand indifferent.[44]

And again in "Paumanok" he writes:

> I make the poem of evil also, I commemorate that part also,

---

[37] COWLEY, p. xxii
[38] CHARI, p. 159
[39] *Ibid.*
[40] *Ibid.*
[41] "Song of the Open Road," p. 127
[42] "I Sing the Body Electric," p. 80
[43] CHARI, p. 88
[44] "Song of Myself", p. 42

I am myself just as much evil as good, and my nation is
—and I say there is in fact no evil.[45]

Such is the outlook that comes to a Vedantist who transcends evil and *maya* and apprehends *Brahman* in the universe.

If "Know thyself" is the essence of Greek philosophy, one may say that "Know thy Self [*Brahman*]" is the essence of Vedanta. The *Chandogya Upanishad* says that "the knower of *Brahman* becomes *Brahman*."[46] Whitman, as one who had apprehended *Brahman,* is able to sing: "Divine am I inside and out, and I make holy whatever I touch or am touch'd from ... ."[47]

In another part of the same poem he makes an even more grandiose claim:

Magnifying and applying come I,
Outbidding at the start the old cautious hucksters,
Taking myself the exact dimensions of Jehovah,
Lithographing Kronos, Zeus his son, and Hercules his grandson,
Buying drafts of Osiris, Isis, Belus, *Brahma* [italics mine],
Buddha ... .[48]

Such an assertion is in total agreement with the Vedantic epigram "*aham brahmāsmi,*" meaning "I am *Brahman.*" E. L. Mayo believes rightly that at such claims to divinity Whitman's "Indian reader is not shocked as his American one, for he realizes that 'the inhabitant of the perishable body ... is but a particle of the one supreme Divine Being, with which its essence is identical.' "[49]

It is possible for the Western reader to be shocked at Whitman's use of "I" in contexts like the preceding one, particularly when it means for him the individualistic first personal pronoun, but even if it means a figurative communal "I." For the Vedantist, however, it is the "I" of the Self or the *Brahman,* the "I" of the non-dualistic universe, and of the Cosmic Consciousness. Dr. S. Radhakrishnan gives the following explanation of the Vedantist's use of "I":

> When the Upanishad thinker says I am *Brahman, aham brahmasmi* ... what is the "I"? ... We cannot seek the "I" by logical analysis or intellectual observation. ... It always goes beyond the "me." It is greater than the series of empirical selves.[50]

This Vedantic unified "I" also finds explanation in the words of Dr. Bucke:

---

[45] p. 15 [46] VI. iii. 2 [47] "Song of Myself," p. 45 [48] *Ibid.*, p. 64

[49] "The Influence of Ancient Hindu Thought on Walt Whitman and T. S. Eliot," THE ARYAN PATH, XXIX. 4 (April 1958), p. 170

[50] In his "Introduction" to his edn. and transln. of *Brahma Sūtra* (New York. 1960), pp. 123, 124

> ... the basic fact in Cosmic Consciousness is implied in its name — that fact is the Consciousness of the Cosmos — this is what is called in the East the "Brahmanic Splendour," which is, in Dante's phrase, capable of transhumanizing a man into a God.[51]

Whitman, as a man who has realized Brahman, or as a man who has been transhumanized into a God, uses this "I."

The *Brihadaranyaka Upanishad* points out, "Whoever worships another divinity than the Self [*Brahman*], thinking 'He is one, I another,' knows not."[52] Whitman expresses a similar belief when he writes in "Starting from Paumanok," "None has begun to think how divine he is ... .[53]

He reasserts this idea when he writes:

> Was anybody asking to see the soul?
> See your own shape and countenance ... .[54]

Whitman's "I," like the *Brahman* and Cosmic Consciousness, is both immanent and transcendent. He seems to be referring to this when he sings:

> Apart from the pulling and hauling stands what I am
>
> ...
>
> *Both in and out of the game* [italics mine] and watching
> and wondering at it.[55]

Referring to these lines, Shri O. K. Nambiar suggests that Whitman uses "I" only in two senses. According to him, one "I" belongs to Whitman "the Kosmos" and the other to Whitman "the son of Manhattan."[56] Chari also notices only two levels of sense in Whitman's "I." He says that when the poet writes "I believe in you my *soul*," he is referring to "the metaphysical essence, the Cosmic Consciousness," and that when he writes "the other I am must not abase itself to you," he is referring to "the physical or the ordinary consciousness."[57]

Bliss Perry believes that "Whitman's well-known communal 'I'" resembles that of Krishna in the ninth chapter of the *Bhagavad-Gita*.[58] Perry, writing in 1906, seems inadequately informed about the substantial difference between a communal "I" and the Brahmanical "I."

Gay Wilson Allen gives a comprehensive analysis of Whitman's use of the "I" on three different levels:

> ... the "I" of the poem ["Song of Myself"] is sometimes Whitman blurting out personal confessions; sometimes a symbol of man [Bliss Perry's com-

---

[51] *Cosmic Consciousness* (Philadelphia, 1910), p. 14 [52] I. iv. 10

[53] p. 16 [54] p. 19 [55] p. 26

[56] "The Two Voices of Walt Whitman," THE ARYAN PATH, XXXVII. 1 (January 1966), p. 16

[57] CHARI, p. 78 [58] *Walt Whitman*, p. 276; see footnote 1

munal "I"] either modern or universal; and more often a personification of an animistic life-force [Dr. Bucke's Cosmic Consciousness or Chari's *Brahman*] ... .[59]

According to Allen, after Section 31 of "Song of Myself" Whitman's "I" becomes the Bergsonian "fluid and encircling soul," as illustrated by the line, "I find I incorporate gneiss, coal, long-threaded moss."[60]

In another place Allen says that in the second part of "Song of Myself," "the Cosmic 'I' predominates." Thus he equates it with the "Bergsonian fluid and encircling soul" and the "personification of an animistic life-force."

When Whitman says "I am large, I contain multitudes," he is saying it as a mouthpiece of *Brahman*. For him all items that can possibly be sensed are self-sufficient units containing *Brahman*. So he carefully catalogues the items. In Dr. Chari's words, each item is a "self-sufficient universe" for Whitman.[61] The Upanishads use a similar device of cataloguing in order to illustrate the immanence and transcendence of *Brahman* in all objects. Examine the following passage:

> As a swan he [*Brahman*] sits in the bright, as God in the atmosphere, as hotṛ-priest he sits on the sacrificial ground, as guest in (every) home; he sits in men, in the wide expanse, in the Cosmic Truth, in the firmament; born of water, born in the cow, born of the Cosmic truth, born of the rock — (he is) the great Cosmic Truth.[62]

Here, one cannot help noting the non-differentiation made between a *hotṛ*-priest, a rock, and Cosmic Truth. This catalogue asserts the essential non-duality of all objects.

In a similar catalogue in the ninth chapter of the *Bhagavad-Gita* Lord Krishna says:

> I am the ritual action, I am the sacrifice,
> I am the ancestral oblation, I am the (medicinal) herb,
> I am the (sacred) hymn, I am also the melted butter,
> I am the fire and I am the offering.[63]

This passage is sufficient to illustrate the artistic Vedic device of using the Cosmic "I" as well as the belief in non-dualism. Whitman is employing his cosmic "I" in a similar manner in the following lines:

> I find I incorporate gneiss, coal, long-threaded moss, fruits,
> grains, esculent roots,
> And am stucco'd with quadrupeds and birds all over,
> And have distanced what is behind me for good reasons,

---

[59] *Solitary Singer*, p. 157 [60] p. 50 [61] CHARI, p. 43
[62] *The Beginnings of Indian Philosophy*, p. 189
[63] Ed. S. RADHAKRISHNAN (New York, 1957), p. 245

But call anything back again when I desire it.[64]

As Dr. Chari observes, Whitman, like the Vedantists, is "trying to capture the essence of existence" in every single object he itemizes in the catalogues.[65]

It is on these two points that Whitman and the Vedic poets use similar artistic devices, the "I" as Cosmic Consciousness and the minutely itemized catalogues.

The parallel between Whitman and the Vedic poets extends beyond a coincidence of thought into the field of artistic devices as well. Whether Whitman is directly or indirectly indebted to the Vedic poets or not, he is large enough to contain some philosophical and artistic characteristics of Vedic literature. This speaks for his universality.

RAYAPATI J. P. RAO

Value

Our time is brief,
Not many days remain
In which to love;

Each word is precious
And each action,
Every moving thought;

Nothing more rare
Than these swift hours
Short-lived as flowers.

ALAROC

---

[64] p. 50 [65] CHARI, p. 51

DAVID C. SHAW

Gerald Massey—Theosophy and Philosophy

[We are glad to welcome to our pages Dr. David C. Shaw, who is attached to an English hospital as a member of the British Health Service. He has been interested for many years in various aspects of psychical research, the origins of religions, and astrology. He is at present engaged on a biography of Gerald Massey, a remarkable Victorian scholar whose own research in comparative religion brought him the attention and friendship of Madame H. P. Blavatsky as well as great respect from the Freethinkers of his time. Dr. Shaw writes sympathetically and moderately of Gerald Massey's ideas and mentions his divergences from Theosophy as expounded by Madame Blavatsky. The work of such scholars as Gerald Massey is consideded valuable by Theosophists even when they cannot accept their conclusions in many respects. For such work at least helps to establish the basic idea that religions and their teachings are to be studied and understood — not blindly adhered to or fought over.—ED.]

IT HAS BEEN variously assumed in magazine and periodical articles that Gerald Massey* was a Theosophist. As he was repeatedly quoted by H. P. Blavatsky — twenty-four times in *The Secret Doctrine* — and praised by her in a letter written in 1887, such would outwardly appear to be the case.

> I have read and re-read your Lectures, and the more I read them the more I rejoice ... I quote you constantly ... your Lectures are thus only one more chapter added, and a magnificent, invaluable contribution to, and corroboration of, the *Secret Doctrine in the "Books of Dzan."* (*Agnostic Journal,* 3 October 1891, reprinted *Medium and Daybreak,* 16 October 1891)

These Lectures thus referred to by H.P.B. consist of *The Natural Genesis* and ten privately printed booklets which summarize various aspects of his *A Book of the Beginnings.* Yet the printed comments by Massey regarding H.P.B.'s letter vigorously assert a denial to any of the basic Theosophical tenets:

---

* GERALD MASSEY

Born at Tring, Hertfordshire, in 1828. Was the eldest son of a poor canal boatman. Worked at a local silk mill, and then at straw-plaiting. His early years bear similarities to James Keir Hardie's. Went to London at fourteen and worked as an errand boy. Entirely self-taught. Joined the Chartist movement, and displayed gifts of oratory and writing. Edited a short-lived Radical journal, and contributed verse to similar journals from 1849. Wrote *The Ballad of Babe Christabel* in 1854, which earned him society connections. Lectured throughout the country on Freethought subjects, poetry, and Pre-Raphaelitism. Continued to write poetry, but turned his attention in the 1860s to Shakespeare and Spiritualism, and later to his main works, on the subjects of which he lectured widely. Visited and lectured in America and Australia. Knew many of the literary celebrities of the time, including Tennyson, Kingsley, and Carlyle. Married twice and had seven daughters and two sons, of which five daughters and the two sons died at an early age. He died in London, in 1907.

> I do not want to find out that I am a god in my inner consciousness. I do not seek the eternal soul of self ... I cannot join in the new masquerade and simulation of ancient mysteries ... howsoever profound their pretensions. ...

How then was it that the Theosophists, Spiritualists, Freethinkers, and Secularists so highly regarded his works? To decide this, we must first take a brief look at his upbringing and mental development.

As one of the sons in a poverty-stricken family, he first knew the meaning of want. From the earliest age it was for food and warmth; then whilst at a silk mill at six years of age it was for food and rest; at straw-plaiting at eight years it was for food and good health; and on arriving in London at the age of fourteen years it was for knowledge. There, the Chartists developed his oratory and writing; his heart expressed its feelings through poetry, and his first wife as clairvoyante thinned the mists that divided gross from spiritual perception.

The experiences from an early age of hunger, sickness, penury, and bereavement combined together in a resolute mind to formulate the question, *Why*? At first his strict orthodox Christian upbringing was sufficient to provide the answer — certainly for the first forty years of his life.

> Prepare to die? *Prepare to Live!*
> We know not what is living:
> And let us for the world's good give,
> As God is ever giving.

From then, his mind turned from things political and religiously orthodox to a study of Shakespeare's Sonnets and the consequent production of a large volume of critical analysis. It is with his long poem *A Tale of Eternity*, published in 1870, that we begin to see the subtle change in his conception of religious implications. The result of a personal experience in a haunted house, this poem has a depth and power such as only a personal metaphysical experience can give:

> God hath been gradually forming Man
> In His own image since the world began,
> And is for ever working on the soul,
> Like Sculptor on his Statue, till the whole
> Expression of the upward life be wrought
> Into some semblance of the Eternal Thought.
> (*A Tale of Eternity*, Part VI)

Following this publication he proclaimed openly his Spiritualistic convictions, and this unpopular assertion caused him the loss of many literary friends; but true to his beliefs, he fearlessly proclaimed truth as he found it — and commenced in earnest his search for the ultimate.

Between 1881 and 1883 were published four large volumes, the outcome of ten years of research, *A Book of the Beginnings* and *The Natural Genesis.*

Such a large mass of condensed material had not been produced in like vein since Frazer's *The Golden Bough,* comprising as it did an evolutionistic concept combining primitive philosophy, typology, mythology, ethnology, comparative religious concepts, and astronomical mythology. The outworking of his theory was to show an African origin of man, with the Egyptians as the oldest known civilization. The Aryan hypothesis received forcible rejection. The work received varied reviews.

PROFESSOR PIETSCHMANN: "... belongs to the most advanced reconstruction-researches."

CAPTAIN RICHARD BURTON: "... his general view appears perfectly sound."

The Guardian: "... enormous mass of partly digested information."

The Theosophist, Madras: "... a conscientious compilation and analysis."

THE REV. A. H. SAYCE, in a letter: "... a mass of ignorance and false quotation."

Massey's last work, the completion of his trilogy, was *Ancient Egypt the Light of the World* in two volumes, which he published just before his death in 1907. He regarded this work as his masterpiece — "which has made my life worth living" — and he devoted it exclusively to a comparative study of the Egyptian and Christian religions, with an eschatological emphasis.

At a first glance it appears that the works of H.P.B. and Gerald Massey have a great deal in common. Both retrace Christian and Jewish origins, and both elaborate on the astronomical time cycles as applied to Jewish exegesis. But whilst Massey sought to reduce the heterogeneous accretions to comparatively simple African phenomenal origins, H.P.B. indicated a complexity of esoteric allegoricisms with the key of interpretation furnished by the Eastern Hindu-Buddhistic canon of Occultism.

Massey admitted:

> The only interest I take in the ancient mysteries is in ascertaining how they originated, in verifying their alleged phenomena, [in] knowing what they meant on purpose to publish the knowledge as soon and as widely as possible. Public experimental research, the printing press, and a free-thought platform, have abolished the need of mystery. It is no longer necessary for Science to take the veil, as she was forced to do for security in times past. Neither was the ancient gnosis kept concealed at first on account of its profundity, so much as on account of its primitive simplicity. That significance which the esoteric misinterpreters try to read into it was not in the nature of it originally — always excepting the phenomena of Spiritualism. (*The Seven Souls of Man,* p. 29)

H.P.B. stated:

> ... neither the old Aryan, nor the Egyptian psychology are now properly understood. Nor can they be assimilated without accepting the esoteric septenary, or, at any rate, the Vedantic quinquepartite division of the human inner principles. (*The Secret Doctrine*, Original Ed., 1888, I. 226)

It is apparent that Massey and H.P.B., whilst agreeing in the main regarding the meanings of exoteric symbolism, differed on the esoteric interpretation; H.P.B. insisting on a mystical multiplicity in an Aryan stream of thought, and Massey striving for a form of spiritual simplicity with a Spiritualistic basis.

Massey developed his philosophy gradually throughout the period of his trilogy. A part of it is summarized in his lecture "The Coming Religion," and paraphrased:

> Human life will always have its full share of sorrow and suffering. But nothing can be falser than to try and found a religion on sorrow and suffering, by the representation of this world as *destined* to be a vale of tears. ... *It is not in sorrow, but in joy,* that we can *attain the greatest unconsciousness of self, and live the larger objective life for others.* ... And here is the hint of Science, of Nature, of Spiritualism, of Theosophy, of Freethought, in every form — that they must move on, and get out of the way, or be moved off for ever. The orthodox religion has been dying in proportion as it lost the power to persecute! ... [Nature] works by transformation, not repetition. ... Our past deeds must and will make our future fate! Hermes says "there can be no religion more true or just than to know the things that are."... We claim that the inner vision or second sight is a fact in nature. Pre-vision is a fact in nature. The spiritual apparition is, and always has been, a fact in nature. Conscious communication with Spiritual Intelligences is a fact in nature. ... A crude materialistic interpretation of the Universe bottoms nothing. There is eternal motion; there is eternal life. There is a being beyond appearance. There is a Consciousness that co-ordinates the means to attain the ends, with power to turn to account all that occurs in the sphere of so-called human Free-Will. There is Intelligence involved in all that is intelligible.

These lectures, and *Ancient Egypt* provided valuable ammunition for the Freethinkers. Massey's anti-Christian opinions, fearlessly expressed were overshadowed only by his contempt of sacerdotalism. These opinions were obviously formulated as he worked through the mass of evidence used in his *The Book of the Beginnings* and *The Natural Genesis*.

> The Egyptians, who were the authors of the mysteries and mythical representation, did not pervert the meaning by an ignorant literalization of mystical matters, and had no fall of man to encounter in the fallacious Christian sense. Consequently they had no need of a redeemer from the

effects of that which had never occurred. They did not rejoice over the death of their suffering saviour because his agony and shame and bloody sweat were falsely supposed to rescue them from the consequences of broken laws; on the contrary, they taught that everyone created his own karma here, and that past deeds made the future fate. The morality was a thousandfold loftier and nobler than that of Christianity, with its delusive doctrine of vicarious atonement and propitiation by proxy. (*Ancient Egypt*, I. 230)

The mysteries that "historic Christianity" took over without understanding, and preserved as food for faith, or as problems for metaphysical speculation, are fathomable and even simple when truly interpreted. ... With its "historical" virgin mother of a God who was her "historical" child, it has made a double mockery of nature, human and divine. With its risen corpse for an anointed Christ the only Son of God, it has deified an image of death itself and made a mortuary of the human mind. (*Ancient Egypt*, II. 808 ff.)

It was small wonder that the Freethinkers held him in regard for those expressions of opinion, but baulked utterly at his Spiritualistic concepts.

Since the publication of Massey's works, there has been only one attempt at a genuine appraisal of his lines of thought, with *Ancient Egypt* as a prime background. *The Lost Light: An Interpretation of Ancient Scriptures* by Alvin Boyd Kuhn, PH.D., was published in 1940 by the Academy Press, U.S.A. This author says of Massey that "he is the only scholar in whose hands the recondite Egyptian material begins to take on rational significance. All the others leave it resembling unintelligible nonsense."

Kuhn attempts in this book to show that the Egyptian *Amenta* (Semitic *Sheol*; Greek *Hades*) equates with this earth, for each one, individually, commencing from birth; this being diametrically opposed to Massey, who affirmed that *Amenta* was entered in the after-death state. Though I cannot personally agree with Kuhn in entirety upon this, the Theosophists may well be able to follow and agree upon his findings. All may agree, however, on these last quoted words of Gerald Massey:

Why do we shrink so from "*Eternity*"?
We are *in* Eternity from Birth, not Death!
Eternity is not beyond the stars —
Some far Hereafter — it is *Here*, and *Now*!
(*In Memoriam*)

DAVID C. SHAW

ALUN LLEWELLYN

Conscious Creation

[Mr. Alun Llewellyn has contributed many interesting articles to our pages in recent months and needs no further personal introduction. He provides two more of his interesting translations from Welsh books. He is a special student of these and strives to bring out their substantial scientific and cosmological basis.—ED.]

THE IDEA that the Cosmos, whether in creation, dis-creation, or renewal, was the result of the purposeful thought of a purposeful Mind lay at the basis of men's belief in themselves and in the future they must shape. Without such an idea there is nothing by which civilization can maintain itself.

Between the thought of West and East there is a striking concurrence in their concept of Cosmology. To quote Deussen's *The System of the Vedanta*: "The word of the Veda with its whole complex of ideas of the world and its relations, forms an eternal rule of guidance for the Creator ... the world originates with its constant forms from the word of the Veda." Similarly, Hellenic speculation on the structure of the Universe saw the *Logos*, or supra-human Word, as its major principle, a concept which Plotinus identified with Light, the most evident and precisely ordered aspect of the Reason which expressed itself in the regulation of Time.

Two essays from the Ancient Books of Wales set out the relation of man and the several heavens of the Cosmos, the four elements, and the concept of Time with characteristic succinctness and in a way the Vedic texts could fully accept.

The Word and the World

The living aggregation of the stars
surrounds the Earth whose heavens,
born from the primal concept of the Night,
stretch under the Sun,
the Sun's extent of closured space
from whose creative whorl was shaped
Ocean, and whence the shores of sea were fashioned.
The Land, and men within it, from that creative impetus
emerged, given concrete life by the sphered space
containing Sun and star;
the extent of space which is the zone of Sun
holding the planets that give Earth life
under the wheel of the Firmament
and making the lawed confine of sea and shore

a perimeter for the stars;
the space of Sun which first bore Earth
from the hosted brilliance of the Night
and, itself controlled by the heaven of constellations,
drew the living seas from the womb of Eternity,
fashioning Earth within the stretch of Time
from its own gathered and measured turning.
Fashioned itself in its own strict sphere from Air,
so it conceived of Earth
as the horizon for its own vivid and ordered Light
planned in the skies to make
the Fire of the timed constellations
a work governing Earth in a scheme of days,
an inward latticed system drawn
from the outer Universe.
In the tract of the World lives the Fire
which is life for Earth;
its lines of lawed light,
borne inward from the Night,
rose in the pyx of Creation
and roof the heaven above shore and sea
with the procession of hours
bound about Earth by the Sun,
Time's own structure partitioning Earth
within the confines set upon the World.
So Creation prepared the skies of the animate planets
setting Earth under the perfect stronghold made for them.
The World is compacted in the sphere of Eternity
that sea and shore together, living in Light,
should come forth from Creation as the utterance
of the World's reason.
Integral in the living Universe
is the measured Earth under the mastered Sun,
under the moulded arc conceived by the Word
that bore and bordered all things under the Night
and set within it the light of Sun as its order.
The heaven of the Whole which is the Universe
structures the skies above men
in the World that emerged to mould the Earth within it.

(*The Book of Taliesin*, Fol. 8: *"Bugeil Brooed"*)

The Shape of Time

Earth, compassed into the round of hours
by the roof of stars,
the roof of stars whose dome circles the seas;
this is the system set by Creation
as the inmost part of Time's sphered structure,
the system under the range of Sun
within living Eternity,
the limit made for the pregnant skies of the World,
the skies of the World within
the consummate unity of Night that bore it;
the confined World that shaped Ocean against the Firmament,
the contained World that generated Earth
within its own circle which Creation stabilized
so making Earth's issue the inner form
of the order of Light planned by Creation's mind.

Earth's moving skies are cohered
as Eternity conceived in its own conception,
and were already designed
when Time itself achieved its first cohesion.
The birth of Ocean in its balanced horizon,
its arc of definition,
was as the inner order of the hours of light
arched by the Sun.
God's eternal heaven formed it within the Night,
this present order of the living Universe
that bore the constellations from outer darkness
and made the structured order of the heavens within it,
the embodied series of days and nights over Ocean,
the circled succession of time that is Earth's life,
the ceaseless circuit of the Firmament's revolution
from which the Sun in travelling projects
the inner plan of rays which on the Sun Dial
makes focus of the wheeling of the stars.

(*Book of Aneirin*, p. 13: "*Llech Leutu*")

ALUN LLEWELLYN

SYED VAHIDUDDIN

The Significance of Human Suffering

[Our esteemed friend, Dr. Syed Vahiduddin, Head of the Department of Philosophy at Delhi University, centres his brief essay on the idea that suffering has a positive value in human life. Students of Theosophy will sympathize with this view, together with all who take into account the more than biological destiny of man. H. P. Blavatsky once exclaimed, "Woe to those who live without suffering," and in *The Key to Theosophy* she wrote, significantly, of "our constant failure to find any permanent satisfaction in life which would meet the wants of our higher nature" and inferred "that these wants can be met only on their own plane, to wit — the spiritual."—ED.]

SUFFERING is a human phenomenon. Significantly enough, we cannot even say that man is the only animal who suffers. Man suffers not in so far as he is an animal but in so far as he is more than an animal. No wonder that Pascal saw in suffering man's exclusive privilege. It has often been observed that in pure animality man cannot vie with other animals. In strength, in agility, in sensory acuity, in sheer brute force, he is hopelessly behind other animals. There is nothing which is already complete in him. Though not yet fully robbed of instinctive equipment his inborn capacities are not adequate to meet the changing situations of life. In fact he is considered by some an imperfect animal. But in spite of this biological "lack" he can bend the forces of nature to his purpose, can cherish in his bosom desires which cannot find satisfaction in this earthly life, can give expression through Art to his vision of beauty in objective forms, can reflect in philosophy on the meaning of life and destiny, and can swing to the transcendent in religious commitment. Man does not inherit from his forefathers determined patterns of action but can transmit traditions from generation to generation and participate in history. Maybe, man as we know him is not alone in the universe. It would be indeed strange if he was. There is no reason why in the infinity of the universe there should not be forms of life parallel to his. And why, after all, should we think that the universe taken as a whole is the only form of phenomenal existence? Why cannot there be worlds beyond every possible perception? Man is apparently locked between two different infinites, the perceptual and the trans-perceptual.

But we are concerned for the moment with existence as we know it "here" and "now," where suffering is the pervasive feature of man's life. It is characteristic of Indian philosophic consciousness that suffering provokes reflection and speculation. Whereas the classical Greek thought

begins with wonder, modern speculation is tortured with doubt. That man suffers is a fact, but that he should suffer demands explanation. Unlike other religious teachers there was a strong philosophic streak in Gautama Buddha. His "awakening" followed the consciousness of suffering and forced him to find the way to deliverance. The Christian consciousness is equally saturated with suffering, though here the problem of suffering assumes a new dimension. Again in the Shiite Islam the problem of suffering has asserted itself. Both in the Christian and the Islamic context suffering, though a symbol of earthly injustice, has a deep metaphysical relevance and is a part of the divine teleology.

It cannot be disputed, therefore, that suffering is a genuine moment of religious consciousness and that it is not at all exhausted in that peculiar form of anguish which William James attributed to the "sick souls." Suffering is on the contrary a sign of spiritual health. It is, however, true that suffering cannot remain in the religious consciousness as an abiding feature; it can only be a phase which is not final. The suffering of alienation is followed by reconciliation. Hegel allowed to the unhappy consciousness which is carried by inner conflict and division a recognized place in the development of philosophic speculation. This means that even the dialectic of Hegel was patterned on the development of religious consciousness.

The consciousness of suffering has taken a religious emphasis in the existentialism of Kierkegaard, though later in Heidegger the Christian consciousness has indeed suffered a secularization. Our "being-there" is now rooted in dread. This dread, however, is not the psychological fear which has an external ground; it is groundless. To be in the world means to be given to cares. We awaken to the world in dread. Schopenhauer's approach to human misery was more primitive. It was the will to live that was to be silenced before deliverance from suffering could be arrived at. But Schopenhauer connected suffering with a biological urge which is all-pervasive and hence missed the distinctively human character of suffering which is independent of the biological craving. Hence, though pain is considered positive and pleasure negative, pain has nevertheless retained a negative character as a value. But suffering has an eminently positive value reference and man cannot remain human without suffering.

We can now easily see how suffering constitutes an essential moment in some of our experiences of value or of apparent value-alienation. Man's consciousness of sin and guilt has suffering as an essential moment. The deviation from moral requirements constitutes guilt, and when moral imperatives are assumed to be divine injunctions the consciousness of

sin is formed. But, in spite of Kant, sin touches a dimension of experience which stands completely outside the moral sphere. Whilst suffering has a compensatory character for the sinner it leaves unaffected the moral consciousness. The sinner in so far as he suffers in the consciousness of his sin is not a pure sinner any more. Suffering might even contribute to his salvation.

Suffering then has a positive content. Lack of religious sensitivity prevented Schopenhauer from seeing that deliverance is not primarily a deliverance from suffering but that it is suffering which makes deliverance possible and enables man to transcend the limitation of earthly existence. Suffering, of course, has different levels. Suffering with another in sympathy may be highly superficial. It may even be disguised satisfaction at the ills of others. This is why sympathy is often resented in misfortunes and failures. But suffering may also be participation in a higher life. To suffer in the Passion of Christ is to undergo self-transcendence and partake in life divine. Suffering may also issue forth from the longing of the finite for the Infinite. We suffer in our finitude. We may say that here we encounter a transition from the religious to the mystic order. A divine discontent, or, as Leibniz said, an *inquietude puissante,* overpowers us. Schiller once made the profound remark that often man's desire for the Infinite is twisted into infinite desires. The desire for the Infinite is different from the desires which are infinite. We desire the unattainable and suffer for what we cannot attain. In a poem by Goethe a man cries seeing the moon and is inconsolable. His grief was not born of any loss but was the pang created in him by his longing for the unattainable.

The positive dimension of suffering is shown most eloquently in man's experience of love. Suffering is a constitutive component of love at all levels from the romantic to the mystic. Plato's characterization of love as a condition between having and not-having involves suffering as an essential component of love. But the Greek vision of Eros does not seem to include the suffering love. That the Greeks were not indifferent to the metaphysical significance of suffering is seen in the legendary figure of Prometheus, whose service to man brought him untold suffering. Their vision of a man as a child born of cares, however, did not embrace the pathos of suffering love, love which suffers both in union and in separation. The idea of love in perpetual suffering was given a singular expression in Sufi poetry, which is sometimes charged with Neo-Platonic undertones. Now existence itself is experienced as an alienation from the ultimate source. Suffering becomes an intermediate stage between man's origin which was bliss and man's end which is a return

to the primeval source. Suffering is the anguish of separation. As a way to salvation it is informed with a positive content.

Why man should suffer has always troubled reflection. The theory of Karma and rebirth is one of the historic attempts to answer the inscrutable riddle. But that suffering itself is value-oriented is often lost sight of when it is confused with some of the negative moments of the human situation. It is only when we reflect on the suffering love, on the anguish of misunderstanding, on the desire to be what one cannot be, on the inevitable parting from those who are near and dear to us, that suffering appears not an evil in itself but the condition which makes possible life's fulfilment and lifts us above the dust and ashes of earthly existence. Some mystics have seen in suffering the means by which God brings man nearer to Him, and the greater the man the deeper is his suffering. That God is nigh unto those who are broken in heart is a Biblical assurance. What matters most is the source of suffering. Who makes us suffer? The bliss of the religious martyr is often born of the conviction that the will of God is done and that death is not a termination of life but transfiguration and self-transcendence. Suffering loses its finality and assumes only a transitional character. This decisively shows that suffering need not be tragic. Maybe, it is the yearning for more life which makes us suffer. Maybe, it is a form of homesickness and a signal from the Beyond. Though there cannot be any tragic consciousness without including suffering as a necessary moment, the consciousness of suffering itself is not necessarily tragic. As a condition without which some of man's most crucial experiences of values are not possible it speaks positively for man's metaphysical involvement.

S. VAHIDUDDIN

Robin

A robin's plaintive song
Breaks the stillness
Of this winter's afternoon,
The white world listens,
And frozen air
Seems suddenly to melt
To a strange warmth.

HERBERT BLUEN

NEVILLE BRAYBROOKE

Reflections on Once Being Gandhi's Publisher

[Our old friend Mr. Neville Braybrooke is a well-known writer and editor. This brief article begins with his memories of an occasion when he published an edition of Gandhiji's autobiography. But it becomes really an independent appreciation of the man and the book. Mr. Braybrooke considers the one a saint and the other a spiritual classic.—ED.]

EIGHTEEN YEARS AGO, I was a publisher and a struggling one. After the war two friends and myself had started a new firm. Our first five books had all been slim volumes of poetry and, although we had been lucky with these — they had all covered their costs and received good notices in the press — we had not made a penny profit. The expense of running an office, even a one-room affair, was eating into our savings, and it was at the moment when our small capital looked dangerously low that Gandhi's autobiography came our way. It seemed a godsend. We all three thought our fortunes were made.

The book was written orginally in Gujarati and when it had first come out in the late twenties, over fifty thousand copies had been sold. An English translation had subsequently been prepared, and this in turn had been equally successful in India. But no edition had appeared so far in the West. We wrote off to the publishers in Ahmedabad and offered them an advance of £50, which was all we could scrape up, and they said yes.

So, there we were at the beginning of 1948 with our £50 offer accepted and a potential best-seller on our hands. I was also quite convinced that we had bought a classic. And I was right about the latter. The reviews of Kingsley Martin, Margaret Lane, and Herbert Read could not have been more enthusiastic. Yet the sales were disastrous. We had printed nearly 7,000 copies and only 1,200 went within the first year. By the end of 1949 we could not hold out any longer and we were forced to remainder the rest at a shilling — the published price had been twenty-one shillings.

If you ask me what went wrong, I would say that sometimes a book can be over-reviewed. So much has been said about it in the press that people do not feel any longer the need to buy it. Or it might simply have been that the time was not ripe. Gandhi's assassination was still fresh in many minds and the death of a great man frequently leads to a temporary eclipse of his fame.

I said, though, I was quite sure in 1948 that the book was a classic, and a reprint of it as a paperback which came out recently has given me an opportunity to read it yet again. I am now more convinced than ever.

The book carries a sub-title — "The Story of My Experiments with

Truth." I do not think there could be a better summing-up of it. That it stops short some twenty years before Gandhi's death does not really matter, because full-length autobiography as we know it in the West is a form of literature unknown in India or the East. The few Indian and Eastern writers that have broken the rule are those that have fallen under Western influences. In fact Gandhi makes his aim clear on the first page. He says: "I simply want to tell the story of my numerous experiments with truth, and as my life consists of nothing but those experiments, it is true that the story will take the shape of an autobiography." When he began this book in the twenties, half a century of experiments had already shaped his philosophy of living.

What his autobiography really offers, I believe, is a series of confessions which show the making of a saint — or should I say one kind of saint, since no two saints are identical? Born seven years before Queen Victoria was proclaimed Empress of India, Mohandas Karamchand Gandhi was not a particularly pious boy. Nor, in his early life, were his ambitions different from those of any other normal Indian student of his day. When he arived in Paris for the first time, he visited the Eiffel Tower and on one occasion, just for the satisfaction of being able to say that he had lunched at a great height, he went to the restaurant on the first platform. It cost him seven shillings — and he resented "throwing away" so much money, as he put it.

Two years before, when he had been in England, he had trained himself to live, all-included, on less than two shillings a day. Mind you, it was some while before he reached this stage — and when he had originally landed he had spent a good deal more, especially on clothes. The white suit, for instance, which had made him look so smart in Bombay, made him conspicuous in the London streets. So he launched out and paid £10 for a grey one. And £10, by the way, in the eighteen-eighties would be the equivalent of £60 now.

In a chapter called "Playing the English Gentleman," he recalls how every morning he stood for a quarter of an hour before a looking-glass arranging his tie and parting his hair. At this period be took dancing and elocution lessons and tried also to learn French. He bought as well an expensive violin. Then one day his conscience spoke. "Have you come to England to make a fool of yourself? You don't have to know how to dance or play the violin to become a barrister. Stop this silliness."

Gandhi became full of remorse. Then two English friends asked him if he had ever read the Hindu sacred book called the *Bhagavad-Gita*, and he had to admit he had not. He felt ashamed and immediately got hold of a copy. A few months earlier England had turned him into a dandy;

now she was turning his thoughts towards religion. "Once I had begun it [the *Gita*]," he writes, "I could not leave off." Again, it was in an English boarding-house that a fellow lodger introduced him to the Bible. The Old Testament — in particular the Book of Numbers — he found tedious. But the New Testament — especially the Sermon on the Mount — was another matter; it went straight to his heart.

Indeed, Gandhi's triumph was to bring the law of the New Testament to bear on politics everywhere. In restoring human dignity to the Untouchables in his own country, or in demanding rights for the indentured Indian labourers in South Africa, his experiments were largely a putting into action of the truths to be found in the Sermon on the Mount. His philosophy of *satyagraha* — by which he meant the use of truth-force as opposed to brute-force — was in effect, a plea to put into practice the beatitudes about the peace-makers.

Of course, when you read the confessions of such a man, it is easy to pick holes: to single out his puritan view of sex or to point out the excessive guilt he felt about stealing a few annas. St. Augustine's *Confessions* could be faulted in the same way. But to allow the self-reproaching moans of either writer to drown the great cries of love and affirmation that resound through their books is to get the balance wrong. After all, it is precisely these self-reproaches which show that both men were subject to the same weaknesses and feelings of guilt as the rest of us. But if such reminders of their human frailties help to bring them down to earth for us, their autobiographies also reveal to what great heights the human spirit can rise in search of what the Hindu calls *Moksha*, the Christian salvation. "The heart of man is restless until it finds rest in Thee," cried St. Augustine. "What I have been striving and pining to achieve ... is ... to see God face to face," says Gandhi.

Fifteen centuries divide their confessions, but the same search for truth unites their authors and gives to each book the mark of a spiritual classic.

NEVILLE BRAYBROOKE

TOWARDS the end of my second year in England I came across two Theosophists, brothers, and both unmarried. They talked to me about the *Gita*. ... I began reading the *Gita* with them. ... They also took me on one occasion to the Blavatsky Lodge and introduced me to Madame Blavatsky ... . I recall having read, at the brothers' instance, Madame Blavatsky's *Key to Theosophy*. This book stimulated in me the desire to read books on Hinduism, and disabused me of the notion fostered by the missionaries that Hinduism was rife with superstition.

—MAHATMA GANDHI: *The Story of My Experiments with Truth*

New Books and Old

The Last Phase of Gandhiji's Life*

SHRI PYARELAL, Gandhiji's indefatigable secretary, gave a detailed account of the last forty-five months of Gandhiji's life, from March 1944, when Gandhiji was released from detention, to his death in January 1948, in two substantial volumes, running in all to over fifteen hundred pages. For this second edition, the publishers have divided Vol. I into two Books, which we have before us. The account takes us to May 1947. The years covered by the work as a whole were momentous in the recent history of India. They witnessed far-reaching political changes in bewildering succession: the Wavell Plan, the Cabinet Mission, the unending negotiations among the leaders, the partitioning of the country, and the end of British rule. These fateful months witnessed some of the most ghastly communal riots in the country, involving thousands; and the mass exodus of populations involving millions.

Shri Pyarelal gives us the inside, the human, view from Gandhiji's camp, documenting his account with the relevant correspondence that passed between Gandhiji and the various political leaders, which reveals Gandhiji's gift of seizing on essentials and stating his case with simplicity and directness. He had long ceased to hold any official position in the Congress; but all the leaders sought his advice, and none more diligently than the last British Viceroys, Lord Wavell and Earl Mountbatten.

Gandhiji's own political stand remained unchanged from what it had been in August 1942, when the "Quit India" Resolution was passed. He wanted British rule to end and, during the pendency of World War II, a National Government to be set up at the centre; he even suggested that Jinnah might be asked to form such a government if he could not join a coalition government. A third party to mete out what Gandhiji called "monkey justice" was distasteful to him. British withdrawal might mean chaos for a time, but he had faith in human nature and was confident that sanity would ultimately prevail.

But his was a lone voice, and did not prevail. British rulers, far too conscious of the "White Man's burden," did not want to quit before they had provided for the future governance of India. Ultimately, therefore, Jinnah's cry "Divide and quit" came to be implemented, owing to a series of circumstances developing with relentless perversity. The communal feuds attending these developments were too horrible for words. All this caused the deepest anguish to Gandhiji; his lifework seemed to be falling to pieces. Shri Pyarelal gives a detailed chronicle of these events with vivid sketches of the personalities in the story.

Gandhiji spent nearly five months in Naokhali on his lone mission of mercy, wrestling against odds, with unwavering faith in God, and a patience that makes this episode in his life an epic of nonviolence. He went to Bihar and Delhi and was back again. On 15 August 1947, when the entire country was celebrating the coming of Independence, Gandhiji was in Bengal spending the day in prayer and fasting. He then constituted, in Earl Mountbatten's words, the "one-man boundary force" in Bengal. His presence and his occasional fasts (always undertaken in response to an inner call) were working

**Mahatma Gandhi : The Last Phase*. Vol. I (in two Books). By PYARELAL. (Navjivan Publishing House, Ahmedabad. 367 & 375 pp. Second ed.: Book I, 1965; Book II, 1966. Each Book: Library ed., Rs. 14.00; Popular ed., Rs. 10.00).

miracles. His last five months were spent in Delhi. Shri Pyarelal gives us graphic pictures of how Gandhiji worked amid scenes of desolation to salvage whatever he could of the true and good in human nature, with infinite compassion and utter impartiality; how the end came, and how it convulsed the entire civilized world.

Besides being a chronicle of events and the conversations of Gandhiji, the volumes contain expositions of Gandhiji's ideas on a variety of subjects. Both in politics and economics, for instance, Gandhiji strongly advocated decentralization: "Back to mother earth, back to simplicity and back to the masses." He was not enamoured of mass production through gigantic factories: he wanted production by the mass, for consumption rather than profit. He was a staunch advocate of the true *Swadeshi* spirit, and set his face against thoughtless imitation of others.

He realized that in the mass movements initiated by him during 1921–2 and 1930–2 people practised the "passive resistance of the weak" and not the *Satyagraha* of his conception. Yet the movements had yielded great results and taken the country forward. Gandhiji firmly believed that *Satyagraha* was the panacea for all human ills, political, economic, and moral: and looked upon himself only as an amateur experimenter. *Satyagraha* was ineffective without an abiding faith in God, called by whatever name one chose. He, therefore, conducted mass prayers attended by thousands and sometimes lakhs of people in the last years of his life, "a means of establishing the essential human unity through common worship."

Gandhiji said, "My entire life has been built on trifles." In Shri Pyarelal's intimate descriptions of Gandhiji's daily routine, prayers, walks, interviews, etc., which were gone through with meticulous punctuality, we get rare glimpses of Gandhi, the Mahatma, "never intolerant, censorious or inquisitorial, though watchful of others' failings." "Gandhiji's asceticism was neither sour nor cramping nor fanatic. It was a means of service joyous and joy-giving, never a kill-joy."

How he was gradually moving away from many of his old beloved comrades and followers — or rather they from him — is well traced by Shri Pyarelal, who towards the end of the book contributes a very thoughtful chapter entitled "Towards New Horizons." It is a well argued thesis on Gandhian ideology, as opposed to "Progress" and "Civilization" devoid of human and spiritual values.

This *magnum opus* of Pyarelal is a monument of prodigious industry and great devotion, and must be considered indispensable reading for all who wish to study Gandhiji's life and thought and who believe in its relevance to modern times.

Einstein said in his tribute to Gandhiji that later generations would hardly believe that such a one walked the earth. About ninety illustrations printed on art paper appended to the volume show us Gandhiji as he lived and moved among us not many years ago. These fine and striking illustrations, as well as the Glossary, Notes and Index, considerably enhance the value of the book.

K. SAMPATHGIRI RAO

A Survey of Buddhism. By BHIKSHU SANGHARAKSHITA. (The Indian Institute of World Culture, Bangalore. 527 pp. Third ed., 1966. Rs. 20.00; 27*s*.; $5.00)

A Survey of Buddhism was first published in July 1954 and was an immediate success. Dr. Edward Conze hailed it as "the best survey of Buddhism we have at present"; and it is therefore no wonder that a third edition of this work has now been published by the Indian Institute of World Culture. The book is based on four lectures delivered by the author under the auspices of the Institute; and so great was the interest excited by these lectures that the late Shri B. P. Wadia, then

President of the Institute, invited the author to write them out in book form for publication. The result is a work of outstanding merit which has received acclaim from scholars and students of comparative religion both here and abroad.

The book covers the whole field of Buddhism and is divided into four chapters dealing with "The Buddha and Buddhism," "Hinayana and Mahayana," "The Mahayana Schools," and "The Bodhisattva Ideal." The author is on good ground when he writes on the Mahayana schools and their doctrines. The sections dealing with the *Trikāya* doctrines and the four movements which ultimately crystallized into the four main schools of Mahayana Buddhism give some indication of the writer's scholarship and depth of understanding. The Mahayana schools he deals with are: (1) The New Wisdom School or the *Mādhyamikavāda* of Nagarjuna and his successors, Arya Deva, Chandrakirti, and Santideva; (2) Devotional Buddhism, representing the Amitabha and the Pure Land schools; (3) The *Yogācāra-Vijñānavāda* schools; and (4) The Tāntric and Magical schools of Buddhism. Normally, Western writers are critical of certain sexual practices of the Tāntric school; but even here our author gives a sympathetic account of what he calls the "sexual sacramentalism" of the Tantra. So far one has the highest admiration for the author's scholarship in Pali and Sanskrit, his erudition, and intimate contact with the followers of the various schools in his pilgrimages through Ceylon, Malaya, India, Nepal, and other Buddhist countries.

It is with considerable hesitation, therefore, that one adds a word of criticism of an otherwise admirable survey of the different schools of Buddhism. For some reason which it is difficult to see, the author is particularly hard on what he calls the Hinayana school. The very name would perhaps be resented by the followers of that sect; but what would they say to a sweeping condemnation like this?

> Exaggerated importance is attached to the observance of quite minor rules, while offences against major precepts, provided they are committed quietly, pass unnoticed. More than once has the writer been told by monks from Ceylon that in that home of pristine Buddhism eating after midday is regarded as a more serious offence than indulgence in sexual intercourse with a woman. We must admit with regret that in Theravada Buddhist countries the first kind of morality consisting in purity has degenerated, a few noble exceptions apart, into systematic practice of hypocrisy as one of the Buddhist Fine Arts, into an ostentatious parade of empty and meaningless formalism of the most frivolous kind. ...
>
> Theravada Buddhism on the whole resembles the tombs of Egyptian Kings; faithfully embalming against decay the outward forms of spiritual life, it has not succeeded in preserving that life itself, its boasted immutability is the settled and frozen immutability of death.

Sweeping condemnations of this type are scattered all over the book. All this appears contrary to the spirit of the teachings of the great Master. Would it be too much to expect that in the next edition of this admirable work such acrimonious language is avoided and truth is spoken without offence, in gentle and kind words?

B. V. NARAYANA REDDY

The Transcendence of the Cave. By J. N. FINDLAY. Gifford Lectures given at the University of St. Andrews, December 1965 — January 1966. (Muirhead Library of Philosophy. George Allen and Unwin Ltd., London. 224 pp. 1967. 36*s*.)

This is the second series of Gifford Lectures by Professor Findlay, formerly Professor of Philosophy in London University and now Professor at Yale. With obvious reference to Plato's *Republic*, the first series was entitled *The Discipline of the Cave* and this sequel is entitled as above.

In the universities nowadays, lec-

turers on philosophy acquire great acquaintance with the literature of philosophy and kindred subjects but are dominated by the recent convention of dealing largely with the meanings of words, minutiae of meanings of abstract ideas. This removes them completely from people outside their subject. It is pathetic, in view of the astonishingly wide and detailed knowledge acquired by Professor Findlay and of his personal humanity struggling in this Slough of Despond, that he records that his audience was the most exiguous in his whole experience. It is tragic, because Professor Findlay is really against the current convention in philosophy: "A much misunderstood dictum attributed to William of Ockham has played its deplorable part." Such is the exclusion from the interpretation of evolution of mind inherited. What a revolution in thought Professor Findlay could support if he followed up "Each child born into the world will be the heir of innumerable, unremembered decisions, still effective in the form of character"!

How welcome it is when the man breaks out:

> Out of the life of animals human spirituality must probably have shaped itself by processes I am not competent to trace, but which explain and justify that deep respect for animals, and that horror at their sufferings. ... The lessening of that horror in recent times, the toleration of the bull-fight or the factory-farm, are amongst the saddest phenomena of our age, against which even a detached philosopher must inveigh.

The trend of these lectures is to argue against ultimate reality being conceived as limited by the logical capacities of the human mind instead of being experienced in truth, goodness, and beauty — God.

R. F. RATTRAY

The Essence of the Vedas and Allied Scriptures. By BASDEO BISSOONDOYAL. (Jaico Publishing House, Bombay. 150 pp. 1966. Rs. 3.00)

In a slim volume the learned Professor has brought home the importance of the Vedas from time immemorial and the extent of their influence on the various countries in the world. With the exception of Buddhism and Jainism, all schools of Indian thought regard the Vedas as recording the transcendental experiences of the first mighty seers of ancient India. They are also considered *apauruṣeya* or divine in origin. They contain lofty ideas about all aspects of life, material, moral, metaphysical, spiritual, etc., and continue to be a perennial source of information and inspiration to the whole world. Indian civilization survives on account of the spiritual background provided by the Vedas and the allied scriptures.

Chapter II on "A Tiny Upanishad," viz., the *Śivasaṅkalpa Upaniṣad,* is a prayer to God for the development of the mind and is very interesting and will be very useful. The two epics, the *Rāmāyaṇa* and the *Mahābhārata,* dealt with in Chapter III, are India's pride and treasure and are essential for understanding India and her people fully. Chapter V on "Gandhi's Mother" or the *Bhagavad-Gita* contains very useful information. Chapters IV and VI, "Yakṣa and Yudhiṣṭhira" and "A Word on Buddhism," do not appear to be necessary and could have been eliminated. A detailed chapter with a choice collection of passages from the Upaniṣads, such as has been made from the Vedas, is a desideratum to make the picture complete. The volume, with its choice collection of passages from the Vedas and illuminating introduction, will be a source of inspiration and instruction to the readers, and will prove a sure guide in their progress in the different walks of life. The translation has been couched in simple but forcible language and is good.

K. E. PARTHASARATHY

The Śākta Upaniṣads. Trs. into English by A. G. KRISHNA WARRIER. (The Adyar Library and Research Centre. 95 pp. 1967.)

The spiritual thought of our ancient seers and religious teachers, which has been a solace to many a forlorn soul, originally found expression in the Upaniṣads, the last phase of the Vedic literature. These Vedic Upaniṣads, while being a transition from ritualistic diversity to Advaita monism, also laid the foundation of the Bhakti schools, the beliefs of which were deeply rooted in the Purāṇas' stories and the ideals taught therein. Therefore, there was a marked difference in the trends of thought of the earlier Upaniṣads and the later Upaniṣads. Consequently, we find that the later Upaniṣads have remained obscure and unknown, though they contain explanations for many of the current practices and traditions. Therefore we may say, emphatically, that Dr. Warrier has done a great service to the understanding of Hindu religion and philosophy by translating and commenting on the Śākta Upaniṣads.

In his fourteen-page Introduction, Dr. Warrier furnishes us with valuable information regarding the Śākta Upaniṣads, their contents, and their doctrines. These Upaniṣads were composed after the composition of the *Saundaryalaharī*. The Śākta Upaniṣads preach the main doctrines of Advaita Vedanta, with special emphasis on practice or *anuṣṭhāna*.

The Śākta Upaniṣads dealt with herein comprise *Tripurātāpinī Upaniṣad, Tripurā Upaniṣad, Sarasvatīrahasyopaniṣad, Saubhāgyalakṣmī Upaniṣad, Bhāvanopaniṣad, Bahvṛcopaniṣad, Devī Upaniṣad*, and *Sītā Upaniṣad*. These Upaniṣads expound the doctrine of the worship of mystic deities, such as Tripurā, Śrīcakra, Ambikā, Sarasvati, Saubhāgyalakṣmī, and Sītā, giving full explanations of the minute details associated with the worship, and of the significance of the mystic syllables used during the worship.

Dr. Warrier has given strikingly copious notes on the words requiring explanation, such as *Anujñā* (in *Tripurātāpinī Upaniṣad*) and *Kāmakalā* (in *Devī Upaniṣad*), and has also given appropriate references to various texts in *Ānandalaharī*.

In short, we may say that this work, which is in continuation of the Minor Upaniṣads edited by F. O. Schrader and published by the Adyar Library and Research Centre, is a valuable contribution to the study of Sanskrit religious and philosophical literature. It will, I hope, foster a closer understanding of the meaning of many prevalent customs and traditions.

SHAKUNTALA N. GAYATONDE

The Faith of Epicurus. By BENJAMIN FARRINGTON. (Weidenfeld and Nicolson, London. xiii+160 pp. 30*s*.)

One of Professor Farrington's greatest achievements in his well-known *Greek Science* was in showing that the social organization of ancient Greek society caused the theoretical sciences to be esteemed over practical technology. In his study of Epicurus, Farrington keeps the social and political problems continuously before the reader's mind. He shows that Epicurus developed his philosophy in conscious opposition to Plato, who had tried to *legislate* for human happiness by putting power in the hands of an intellectual oligarchy. Plato did not realize these ideals in practice, but the religious worship of the heavenly bodies which he advocated in his latest works helped to spread beliefs in astrology throughout the Hellenistic world. Epicurus' rejection of such superstitions was as uncompromising as his dislike of a class-ridden, State-directed society. To the efficiency of the State and the suppression of individuality Epicurus opposed the concepts of friendship between men of like convictions, and the

joy which this generates. Wrongly labelled a "hedonist," Epicurus was concerned with giving a superstitious world a practical philosophy; when understood — and it was designed for every man — it offered all the key to happiness by giving new dignity to the nature of man and his capacity to help and be helped by his fellows.

But Epicurus was a Greek, and though his disciples reverenced him as a god he based his philosophy on argument. It is by appeal to reason that he banishes gods who control human destiny, and Professor Farrington's title is less happy than much of his discussion. Epicurus did not found a religion but a way of life which set the claims of reason *over* faith. This book gives a humane and lucid account of the aspirations and results of Epicurus' teachings, but it should not be regarded as a definitive study of the theory from which this teaching sprang.

A. A. LONG

A History of Greek and Roman Philosophy. By JOHN HACKNEY. (Philosophical Library, New York. 269 pp. 1966. $6.00)

Professor Hackney teaches philosophy in Australia, and his book, which is a survey, begins with Ionian beginnings and ends up with Neo-Platonism. The short chapters written in a non-technical style make it a readable book, especially for the non-professional student. Professor Hackney says that Truth is a daughter of time, and philosophy a historical development. As it develops, it absorbs in sequence other ideas, and becomes modified. But philosophy remains an intensely personal thing. In a concluding chapter entitled "Recollections," Professor Hackney sums up the result of the survey: he shows how Greek philosophy was preoccupied with the central problem of the One and the Many and what answers Greek and Roman philosophers gave in the varying stages of its history.

The book, however, has no Index.

N. A. NIKAM

The Meanings in History. By ALBAN G. WIDGERY. (George Allen and Unwin Ltd., London. 227 pp. 1967. 42*s*.)

This thoughtful book may be read with benefit by anyone able and anxious to make sense of his life. In it the author gives an account, as he sees them, of "The Factors of History" (Part One), "The Meanings in History" (Part Two), and "The Nature of History" (Part Three). He is particularly insistent on relating history as a general process to each individual's own personal life-history.

> As I find human history to be solely the related histories of individuals I consider the best way for them to learn the nature of history is by observation of their own histories. Their ideas of it are formed with reference to actual living history. ... Whatever the continuities of history from the past to the future, the individual is right in insisting that his own history in the present should be recognized in an interpretation of history.

It is a pity that the author's somewhat pedestrian style of writing makes for occasional pages of dull reading. On p. 156, line 12, the word "that" should read "than." The taste of this volume is flavoured by a kind of non-mystical, rationalized Christianity.

JAMES L. HENDERSON

Prag — Glanz und Mystik Einer Stadt (*Prague — Spirit and Grandeur of a European Capital*). By JOHANNES URZIDIL and ANSELM JAENICKE. (Scherpe Verlag, Krefeld, West Germany. 184 pp. Text in German and English. Illustrated. Plates and sketch map. 1966)

This large and handsome volume is the result of a visit to "the beautiful city of Prague" by the photographer Anselm Jaenicke, of Frankfurt-am-Main. The historical sketch, by Professor Urzidil, himself born in Prague, and now living in New York, gives the story, from the mythical beginnings in 725, of the rich diversified culture growing out of the fluctuating changes — prosperity and vicissitudes — of the political situation up to the time of Czechoslovakia's independence in 1918. The translation is by Walter Sorell. Here in Prague, the heart of Bohemia, have been interwoven the strands of Czech nationalism; the supra-nationalism of the Holy Roman Empire; the tragic religious conflicts between Catholic and Protestant, highlighted in the Hussite War and the Thirty Years' War; the activities of German "colonists"; the "Golem" mysticism of the Jewish community; the Counter Reformation of the Jesuits. Here too the Emperor Rudolf II encouraged artists and scientists (Kepler and Tycho Brahe among them); music claimed Mozart as its star attraction in the late eighteenth century; and literature revived in the nineteenth. All these have contributed to make up Prague.

Some 160 fine photographs — perhaps a little heavy in tone at times — bring out the total fascination of the intermingling of Romanesque, Gothic, Spanish-Italianate Renaissance and Baroque. We can look at the Cathedral of St. Veit (Vitus), at monasteries and churches, at the pomp of palaces, enchanting gardens, bridges, fountains, the climbing streets, the quaint Alchemists' Alley, picturesque old quarters, the Jewish cemetery, amusing house signs, and Master Hanusch's wonderful astrological clock on the Altstaedter Town Hall — it is all here.

E. WHITE

Poetic Craft and Principle. Lectures and Talks by ROBERT GRAVES. (Cassell and Company Ltd., London. 195 pp. 1967. 30*s.*)

The six public lectures delivered at Oxford by Robert Graves during his two-year term of office as Professor of Poetry, together with a single lecture given at Bennett College, New York, have been revised for publication and collected in this volume. In the Foreword, Mr. Graves tells us — perhaps with his tongue in his cheek — that his material for the first three lectures was so carefully prepared that his audience experienced some difficulty in following the line of thought, despite the fact that hand-outs of the texts discussed had been provided, so that he decided to change his tactics in the subsequent talks by refusing to confine himself to a script. It is more likely that so unconventional a professor found it more natural, and certainly more suited to his temperament, to speak off the cuff on the subject which has always been his main preoccupation — the difference between Muse poetry and Apollonian poetry.

Keeping strictly to the script or not, Mr. Graves is always entertaining, controversial, and penetrating in his comments. In the first three lectures he is concerned with craftsmanship and, with this in mind, he examines Quiller-Couch's *Oxford Book of English Verse* with a critical eye, to make some pointed criticism of the editor's methods. Such well-known poems as Milton's "Hymn on the Morning of Christ's Nativity," Wordsworth's sonnet to Milton, Arnold's "Dover Beach" and Blake's "The Tyger" come under attack, and Mr. Graves does not hesitate to rewrite a poem as he thinks it should have been written. With the 1965 lectures he is back with the Muse Goddess and, in a swift survey of modern conditions, touching upon finance, government, the Welfare State, industrialization, Yevtushenko, poetry readings to mass audiences, and psychedelic experiences, he discusses the position of the poet today.

HOWARD SERGEANT

The Parliamenatry Leper: Colour and British Politics. By DHANI R. PREM. (Everest Press, Delhi. 177 pp. Second ed., 1966. 21*s*.)

Dr. Dhani Prem, a Member of Britain's National Committee for Commonwealth Immigrants, has lived in Birmingham for many years and worked for better community relations and inter-racial understanding, especially since the growth of sizable communities of Commonwealth immigrants in the Midlands of Britain. *Parliamentary Leper* reveals the racial prejudice latent and stirred up at Smethwick during the British General Election of 1964, and the circumstances of the electoral success of the extreme-right Conservative candidate, Peter Griffiths. (In 1966 he was defeated, but the word "Smethwick" has become for Britain what Birmingham (Alabama) and Little Rock meant in the United States.) Dr. Prem gives the reader much food for thought on the roots of prejudice and the need to build a really multi-racial society in Britain today.

BRIAN G. COOPER

BALDOON DHINGRA

Leaves from a Paris Diary

[Shri Baldoon Dhingra is led to reflect upon the clashing idea-systems in our world, and on the sheer need of human warmth and compassion.—ED.]

WHILE I was in London in June I could not help thinking of what de Gaulle had to say about England today: a country of mini-skirts, mini-cars, and mini-sters. This remark does smack of "grandeur" and hauteur, but then the great Charles — "*le grand Charles*," as people sometimes call him, can consider, physically at least, that everyone is dwarfed beside him. But de Gaulle has not only height but a deal of moral and mental stature besides. Most people have "mini" minds and "mini" intellects and common sense. But in London the mini-mania in different spheres is a kind of social reaction, a form of rebellion, it seems to me, in almost every field of activity, as if the "maxis" had to be supplanted by their opposites. Now, de Gaulle is, to some, a Gulliver among Lilliputians, or is he?

We are all living in a world of great and super-great powers; and "greatness" has always, now as ever, been measured by bulk, size, and, chiefly, force. Power is the only yardstick of greatness and it holds the whole world, as recent events continue to show, in thrall.

Power and strength are not in themselves bad things or wicked things; it depends on how we use them. Shakespeare put it in a nutshell: it is good to have a giant's strength but tyrannous to use it like a giant. Now tyranny has nothing to do with size: a dwarf can be just as cruel as a giant; perhaps even more so sometimes when he wants to assert his "mini" nature. An assertion of greatness can become a complex even as a justification of mini-mindedness or mini-dom.

The most difficult thing is — once again to say it with Shakespeare — this above all, to thine own self be true. We live today in a world of complexes — mini-ism, maxi-ism, and Mao-ism. All of these philosophies preach destruction, either by bombs or bombinettes. If one has to earn the respect of another it is thought necessary to display a bomb in one's armoury or detonate it to the awe-struck world. A question of prestige and power. But a person is not convinced because he is asked to be "reasonable" on peril of being obliterated.

Truth does not lie in "mini or "maxi" ways. The modern thinking world has continued to believe that the best way is the "middle way" and that a recon-

ciling principle should be found. A dialogue is an attempt to achieve this so that no-one is insulted or injured. A dialogue can best be achieved, indeed it is only possible, if there is charity. Armed revolution or bombs cannot overthrow civilized masochism. What is gained by force is held by force. But charity — or *karuṇā,* which is more expressive, for there is a touch of *Eros* or *Kāma* in it — expresses the whole man.

We know from our readings in world history that punishments, preaching, displays have always ended in failure.

A modern philosopher was quite right when he said somewhere that civilized man has learned to be deeply afraid of *Eros* and scorns any suggestion that social love must be erotic. He wants to crush it, mini-wise or maxi-wise, which is the same thing. The erotic should "irradiate the whole sensory field" and not part of it, as it does so often. Now a good deal in attempts to achieve greatness by this or that means is brought about by a systematic destruction of the rich humanity in man.

There is a touch of coldness in de Gaulle's technique, but in some ways it is the technique of a detached leader, one who likes to think he moves about like a mountain figure. In a way he surveys the world as a political *guru* must do. To let the poison get out of the system.

But if one realizes that, in the end, the great "game" of the world has to be played with no hard and fast rules but in a harmonious way, by being both in the clouds and yet outside them, making and breaking rules so as not to be enslaved by them, then one can begin to merge with the surroundings. It is when a man insists on following one way only, the "mini" or the "maxi" way, any way which binds or circumscribes, that he becomes a slave. The Devil loves slaves and dictators; for they are all in his power.

The trouble is that we insist on moulding the world and all that is in it to our own heart's desire, and then insist upon others' following our example. It is the most primitive of ways; it is putting the fear of God into people's minds in one way or another. Leaders of all kinds do that: Follow me or perish. There are evangelists too, like Billy Graham, who insist we are all sinners. There are other extremists — Mao-ists whose attitude is mannerless, cavalier, intransigent.

Nothing matters, nor do opinions cause hurt, if on this or that plane we begin to attempt to hold dialogue. Conferences seldom achieve that function, as we want to hear ourselves speak. When we begin to listen — and that is difficult — we learn to discover new ways, ways other than our own; we learn to start a dialogue. Ultimately a dialogue is an attempt to unravel continually, and not once for all, all the "minis" and "maxis," indeed all the many colours and contradictions that are with ourselves.

This has relevance to our individual problems but society is a collective force; and where a state exists or a leader or leaders are, the employment of mass techniques or methods of coercion are introduced. One can do almost anything with the mass where they are not supposed to think in subtle ways and where thought is surrendered to an impersonal thing, the State or a leader who incarnates the State.

BALDOON DHINGRA

Correspondence

A Letter from Rumania

NOT MANY Western visitors usually stay for very long in Bucharest, the capital of Rumania, unless they have commercial, cultural, or other business there. Most Westerners, and indeed most visitors from abroad, soon make their way to the luxurious Black Sea coastal resorts like Mamaia and Constanza or go on a pilgrimage to nature among the woods and peaks of the Carpathian Mountains. My tasks, however, kept me for a whole week in the capital city, and I found time to drink in much of the atmosphere of both the old, traditional Rumania as shown forth in antique churches, monuments, and museums and the new Rumania of the Communist workers and peasants' state.

Traditional Rumania is never far from the modern, broad avenues and great department stores of Boulevard Magheru, Bucharest's central thoroughfare. Tiny wooden houses and even whole farmsteads are still found in the inner regions of the city, and black-shawled peasant women carry ducks under their arms as they wander in the bright-lit supermarkets. Ramshackle street stalls stand in the shadow of the skyscraper hotels. Large Orthodox edifices are to be seen throughout the city, and the state is spending much on their repair: liturgical vessels of precious metals worked with gems, as well as ikons worked in metal or wood, are characteristic of the ornate piety of Byzantine Orthodoxy. Historic peasant culture is enshrined in the village Museum in the Park of Rest and Culture, which comprises nearly fifty ancient houses, farms, and churches linked by paths and lawns to form the model village exhibiting the whole range of Rumanian architectural styles, folk art, craft, and furniture. It must surely rank among the most remarkable museums in the world.

I was pleasantly surprised by the friendly and open attitude to Western visitors of the schoolchildren and young people whom I met in the course of visiting educational institutions, a key aspect of my visit. As a predominantly rural nation determined to become rich through industrialization, Rumania today puts a high premium on educational advance: I was most impressed by all that I saw of the college building programme, the newly constructed student residence blocks at Damaroaia and Herastrau, the well-equipped Agricultural Research Institute with its maize, sunflower, and other semi-tropical plants whose cultivation is so important for Rumania's economy, the remarkably vast building of the State Publishing House (named "The House of Knowledge"), and my experiences at a sports school. At the latter, a group of girl gymnasts in their mid-teens eagerly welcomed me as a visitor from abroad, and were encouraged by their teacher to demonstrate both their knowledge of foreign languages, including English, and their callisthenic skills. Donning their attractive display uniforms of white satin blouses, tights and short skirt flaps, they performed rhythmic movements with hoops and coloured scarves, and turned balletic somersaults, all to music expressive of mood and movement uniting in a harmony of body and spirit. It was both beautiful and inspiring to watch these keen young girls re-living that classical tradition of harmonious movement first born in the remote days of antiquity. Such practices aiming at harmony for the whole personality are welcomed by any real seeker after the truth of human wholeness, and I was doubly pleased to find them used among Communist Rumania's young people.

It was encouraging, too, to gain the impression in various ways that the Marxist rigidity within the educational

system is giving way to more flexible approaches. A great increase in the teaching of Western languages such as French and English, alongside the well-established Russian studies, is one important sign. The exhibiting of various abstract and non–"social-realism" types of art in the very pleasingly designed Institute for the History of Art and the Art Museum on the Calea Victoriei in central Bucharest is symptomatic of a degree of artistic freedom by no means found yet in all Communist countries, and another reflection of Rumania's increasing internal liberalization.

Placards in the streets of Bucharest proclaim Rumania's current economic drive, with its three emphases on heavy industry and power supplies, consumer goods, and more productive agriculture; and pamphlets explain the new policies of Nicolae Ceausescu, secretary of the Rumanian Communist Party and dominating political figure, who has in very recent years given the country its own special brand of "National Communism." A loosening of the ties with Russia, diplomatic links with West Germany, and a revival of Rumania's historic trade and cultural ties with France are all as much a part of Rumania's "new look" as increased freedom within the country.

I was particularly interested in finding out about the place of the religious groups within the Communist state, and I met various clergy to this end. Undoubtedly, in the early years of Marxist rule, the Christian Churches in Rumania, among whom the Orthodox predominate, experienced many adverse pressures. This was especially true of the Rumanian Orthodox Church. In recent years, however, extreme anti-religious Marxist dogmatism has softened to a pragmatic tolerance, and Orthodox Christians on their part have recognized more seriously their social responsibilities within the Communist society. Smaller Christian bodies like the Baptists find they have more freedom under the Communists than ever before, because the Orthodox are no longer in a privileged position and are unable to use State power to persecute the smaller non-Orthodox churches, as sometimes happened before the Second World War. The Orthodox Patriarchate of Rumania, which claims the allegiance of some fourteen million people and has the positive adherence of a much smaller number, ranks after Russia as the second largest Church under the Ecumenical Patriarchate of Constantinople. One does not have to be in Rumania very long before appreciating the importance of the Orthodox tradition in moulding the country and its people, in spite of centuries of Turkish Islamic occupation. One equally gets the impression of a living religious faith, and no mere ossified ecclesiasticism. I visited numerous churches all over Bucharest. They open in the middle of the afternoon and stay open until late evening; during these hours people of all ages and classes seem to drop in for quiet meditation, attendance at a service, or a talk with the priest, though elderly folk and those obviously from a peasant background are most numerous.

The visit to Rumania of the Archbishop of Canterbury in the summer of 1965 is still spoken of in Bucharest as a turning-point for Church-State relations. His impressive personality as a man of God left its mark on the Communist leaders whom he met, and helped to ease suspicions on both sides. In religious and educational matters alike I gained the impression that the Communist rulers and officials, while remaining true to their main ideological principles, are interpreting them in an increasingly liberal and open-minded fashion. If, as everyone there hopes and expects, this fresh attitude continues, Rumania could come to rival Yugoslavia as a new kind of Communist country.

BRAIN G. COOPER

Ends and Sayings

"... ends of verse
And sayings of philosophers."

—SAMUEL BUTLER: *Hudibras*

The rapid increase in drug-taking is much in the public eye at present. *The Humanist* (June 1967) begins the first of two articles on "The Problem of Drug Addiction" by David Tribe, which gives the historical background, as well as the legal and medical facts needed for a rational judgement on the matter. *The Times Literary Supplement* (15 June 1967) has a page review of four books on different facets of this "emotive topic" on which acceptable social and moral judgements have still to be made. The review itself gives a brief but clear picture of the situation — the five types of drugs under consideration (leaving aside alcohol as also a drug of addiction), which include the "soft" drugs, i.e., hypnotics (barbiturates etc.), forms of hemp (marijuana, hashish), stimulants ("pep pills" etc.), hallucinogens (LSD, mescalin); and the "hard" drugs (heroin, cocaine). It analyses the problems into those of possible treatments, of legal aspects, and the question whether the enhanced psychic awareness produced by some of the drugs has any value.

The first book reviewed (*The Varieties of Psychedelic Experience* by Masters and Houston) is a comprehensive report of controlled therapeutic experiments with volunteer patients, and deals only with the hallucinogens. The reviewer examines its claim that the drugs have curative value if properly used, but considers that the main factor for successful treatment of disorders caused by a failure of relationship is the "bond" of mutual love between therapist and patient. This should be taken into account before giving drugs the credit. The second (*The Book of Grass* edited by Andrews and Vinkenoog) is an anthology about marijuana and hashish, as well as of writing produced under its influence. It argues that the use of these drugs, claimed to be non-addictive, should be legalized. The reviewer cites two points made against such "influenced" writing — that it is not "sufficiently outstanding" to justify the use of the drugs, or else, that the writer could have done as well in his normal condition. The third book (*Turn Me On Man* by Allan Bestic) is a painfully moving collection of real case histories, many of teenagers — a sad and terrible picture. The author condemns the general attitude of permissiveness and the possible legalization of any of the drugs. This last book, a Penguin Special (*Drugs* by Peter Laurie), presents, more objectively, a comprehensive survey of the problem in Britain today. It takes also into account the psychology of the addict, the use of "soft" drugs by young people as a gesture of rebellion, which may lead to dangerous "hard" drug addiction. Peter Laurie's view is that neither a more rigid penal code nor stricter medical control will really be a protection. "The problem of addiction is one of personality, not of availability." This could be capped with the saying that "Temptation comes from within, not from without."

There has been comment, after the recent distressing Israeli-Arab war, on the futility of "developing" countries, with a largely unsophisticated population, purchasing highly technical military equipment, with which the users are, in the mass, not fitted to cope. The same principle applies further afield, when complex technical aid is given to countries where conditions and culture make it useless, if not an actual hin-

drance. Even in "affluent" countries, the wide-spread increase in the sales of what one might call household engineering (elaborate cookers, washing machines, refrigerators, motor lawnmowers, and other mechanical equipment) has corresponded with a greater proportion of accidents in the home. In nearly 300,000 industrial accidents in Britain in 1965, the "human factor," too, was a chief cause. All of which points to a discrepancy between the capacity of the machine and the capacity of the user. The same problem appears on the intellectual plane, in the field of education. New universities have multiplied in Britain, but (*The Observer,* 4 June 1967) one in five of all students entering universities in Britain fails to complete the course and to get a degree. John Davy, in the same issue, wrote of the swing, in several "advanced" nations, by young people away from the physical sciences and technology towards the more humane subjects, the arts, psychology, sociology, and medicine, and this despite the demand for scientists and engineers. The same picture is given about France by Nesta Roberts (*The Guardian,* 8 June 1967) though reforms of the whole system of national education are being planned. Almost half of the university students in France drop out without attempting a degree. The arts faculties are overcrowded, and the scientific and technological side is short. The academic system is geared to the gifted student, and the average pupil and the practical type suffer in consequence.

Professor G. C. Drew, Professor of Psychology, University of London, attributes this swing to the arts to the "feeling that technology and the physical sciences had outrun man's understanding of man and his capacity to make proper use of modern discoveries and inventions." All this points to the need for our civilization to "humanize" science, and the young people may be pointing the way, if they do not see the arts and social sciences as a mere "escape," but as a means to redress the educational balance between what one writer has called "Blueprints versus Dragons." The "Blueprint" stands for the planning mind of man, the "Dragon" for his creative power that ranges from emotion up to the intuitive heart wisdom.

The Journal of the Royal Society of Arts (June 1967) prints a paper "The Science of Science" given on 22 February 1967 by Maurice Goldsmith, Founder and Director of the Science of Science Foundation. It has been increasingly obvious that present-day science has, like Topsy, "just growed," and in this there is danger of imbalance, and of a failure in relationship to human life as a whole. Mr. Goldsmith quoted De Solla Price in his definition:

> The disciplines which analyse science have been generated piecemeal, but show signs of beginning to cohere into a whole which is greater than the sum of its parts. This new study might be called history, philosophy, sociology, psychology, economics, political science and operations research (etc.) of science, technology, medicine (etc.).

The purpose of the Science of Science Foundation is "the advancement of education in relation to (i) the aims, methods, and achievements of science and technology and (ii) the effects of science and technology, and their pursuit, on human society." The lecturer, in answering questions on the paper, also spoke of the interrelationships between scientists and artists. One is reminded, in connection with this, that the minds of writers and artists in the fifteenth-sixteenth-century Renaissance in Europe were attuned by the revival of the Hermetic tradition to the idea of the Spiritual Sun as the centre of all, before it was developed at the physical level in the heliocentric Copernican system (*cf.* Frances A. Yates' *Giordano Bruno and the Hermetic Tradition,* and *The Art of Memory,* Routledge).

There is perhaps, in the paper referred to, not enough of the need for a moral purpose in science, or of anything above

physical and psychological welfare, but it would seem to be a step in the right direction. Dare one hope that the experimental scientists, in considering the aims and effects of their work, may transform their fields of knowledge through an ultimate recognition that "Matter" and its diversity cannot be divorced from "Spirit" and the unity of all life?

Infinitely Old

Being infinitely old
  We can bear the pain
Knowing that all will be well
  In the end.

Can endure the torment
  And the agony
    With equanimity;
  The injustice, the violence,
    And the poverty,
Because it will all balance out
  In the end.
The end which is now and always,
  And will never end.

It is an infinitely old compassion
  Which appreciates all this pain,
And knows
  That this apparently pointless
    Sojourn here
  Is not in vain.

VIVIAN WORTHINGTON